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Zion's Herald.

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The Outlook.

The American Board.

The American Board of Commissioners for Foreign Missions opened its 54th annual meeting in Mechanics Hall, Worcester, Oct. 10. President R. S. Storrs in the chair. The reports of secretaries and committees came in in the routine and contained very much of interest to the churches whose funds are contributed to support this noble organization. But the controversy in the body growing out of the newest theology overshadowed all the ordinary business. The real issue of the meeting was the case of Rev. W. H. Noyes, one of the "new lights," who had stated his inability to believe that God would condemn all the heathen world because they had not heard the Gospel. For this sin of unbelief, or too much belief, the Board refused to send him as a missionary to the heathen. In a word, the controversy in the Congregational Church had invaded the quiet councils of the Board, where all things had remained as they were when the fathers fell asleep. In the churches men could be ordained and set over the flock who held similar views to those of Mr. Noyes; but these same men were not acceptable to the Board. The Board stood for orthodoxy; that is, the Board had set itself up as the standard of orthodoxy. No intelligent observer believed that state of things could endure. Congregationalism would allow no such court of high commission to sit on its orthodoxy. The men good enough to occupy their pulpits at home must finally be adjudged good enough to go to Japan or India. The secretary and inner committee stood their ground for several years against the new ideas; but the judgment day came at last, and came at Worcester. The churches determined to be greater than their agents in the Board, and by one revolutionary vote swept out the obstructive officials and opened the way for the appointment of Mr. Noyes to foreign service. The vote was a great victory for new orthodoxy. Dr. Storrs and Dr. Blatchford were re-elected president and vice-president for another year, and the prudential committee was filled by the addition of several new members. The secretary, Dr. E. K. Alden, the leader of the obstructive column, resigned, and his place was filled by Dr. C. H. Daniels, of New York. The Worcester meeting marks a new departure in the history of the American Board.

Irrigation Congress.

America is divided into two sections—humid and arid. From the Atlantic to the 100th degree of west longitude the humidity is sufficient to insure, for most years, profitable agriculture. From the 100th degree of west longitude, the country extending through Nebraska and Kansas to the Pacific Ocean, containing about two-fifths of the territory of the United States, is arid, or so deficient in humidity as to render agriculture without irrigation uncertain. These arid lands were at first supposed to be worthless; but it is found that they become extremely valuable where water can be artificially supplied. Much has been done in this way by private parties. The Mormons led in a work now to be followed up on a large scale by American capital. A convention of parties interested in irrigation was held Sept. 15, 1891, in Salt Lake City. They recommended the cession of the arid lands to the States. The past week a larger and more important convention, in the same interest, was held in Los Angeles, composed of delegates from all the arid States and Territories, and to be attended by scientific men and capitalists from both America and Europe. The convention is sure to give a fresh impulse to the work of irrigation. Study of the subject by competent and practical men is being prosecuted, and capital, so indispensable in carrying forward this work, is gaining confidence in its feasibility. We await with interest the publication of the results of the Los Angeles convention. Irrigation is likely to play a larger part in the United States than in any other country.

The Russian Fleet at Toulon.

On Friday last, Toulon was the scene of a remarkable naval demonstration. Russia paid her respects to the Republic of France. The Russian squadron in full force entered Toulon, led by the flagship "Nicolai I." The "Admiral Nachimoff," the "Pamyat Azova," and the "Rynda" soon came in view, and others followed at a distance. They were received with the utmost enthusiasm by the French officials. Commander Marchal boarded the flagship, to welcome the Russian admiral, Avelan, to French waters. The Russians landed at a later hour. The town hall was opened for a grand reception, and not less than 30,000 people from all parts of France came to witness the spectacle. For many a day there has not been such a naval display in France. What is the meaning of this demonstration? The Russians are careful to tell us it is done out of simple courtesy. The French visited Russia, and this is a

proper return of the compliment. But this language deceives no one at all interested to know the real purpose of Russia. England understands it; William II. reads between the lines; Russia observes portents of the coming storm which will involve Europe and Asia. Russia dare not in that day of vengeance be found alone. She must have an ally in western Europe, and that ally must be France, the nation alienated from Germany and ready to join hands with any one to punish her. This Toulon demonstration serves notice on the other States that the sympathies of Russia are with France, and the sympathies of France are with Russia. To strike Russia will be to strike France also. The visit to France is a part of the courtship that goes before the sealing of the marriage bond or formal treaty; but full consummation is sure to follow when the time is ripe.

The Income Tax.

The Democratic leaders at Washington propose to reduce the tariff; and then, to secure enough revenue to run the government, they propose to revive the income tax of the war. The consumption, they say, ought not to pay the tax, but the actual income of the country. The poor man often consumes as much as the rich man, while his income is not a hundredth part of that of the latter. The property ought to pay the tax. The scheme looks well on paper—ideally just; but it is one of the ideal things no nation has ever been able to adjust to this actual earth of ours. The income tax, besides paying a premium on deception and lying, and thus giving the advantage to rascality, has always proved a failure. We tried it from 1861 to 1871. In 1861, under the war pressure, Congress laid a tax of three per cent. on all incomes over \$800 per annum. In 1862 all incomes over \$5,000 were taxed five per cent. with an exemption of \$600 house-rent. All incomes in excess of \$5,000 up to \$10,000 were taxed 7-1/2 per cent., and those above \$10,000 ten per cent. In 1865 the incomes above \$5,000 were taxed 10 per cent. In 1867 all incomes of \$1,000 and over were taxed at 5 per cent. But the tax was endured only as a war measure. Gen. Pleasanton, then commissioner of Internal Revenue, testified to the popular discontent in a letter to the House:—

"The tax was one of the most obnoxious to the people, being inequitable in its nature, and dragging into public view an exposition of the most private pecuniary affairs. Such an unwilling exposure can only be compulsorily effected through the maintenance of the most expensive machinery, and both the nature of the tax and the means necessarily employed for its enforcement appear to be regarded with more disfavor from year to year by the better class of citizens."

Siam's Spoilation.

The treaty between France and Siam is at length completed. Siam is spoiled of the eastern third of her territory. France goes to the extreme allowed by the convention and presses Siam to sign her hurt. Siam agrees to withdraw from all the territory east of the Mekong River and from the islands in the river, and to establish no fort within twenty-five kilometers of the river on the west. France promises within six months to open negotiations for the revision of the treaty of 1856 relating to customs within the territory on the west bank. Until then no customs rate will be fixed. To aid in the development of the navigation of the Mekong, relay stations for barges for wood and coal are to be allowed on the right bank of the river. In the neutral zone on the west side of the river, French citizens or those under French protection are to be allowed to travel and trade without molestation. France reserves the right to establish consulates, through her citizens or dependents, wherever she pleases in Siam, the latter ceding the requisite territory. The Siamese forts on the east and west side of the river are to be evacuated within one month. The authors of the attack on the French works at Keng-kaw and Kammoun are to be tried by Siamese authorities, but representatives of France will be present and judge whether the punishment be adequate or not. Siam is thus in the hands of France. The prime minister remonstrated at the hard terms, but the pressure of M. De Villiers was too strong, and he reluctantly assented.

Shrinkage in the Revenue.

How greatly the hard times have affected the revenue of the country is seen by the treasurer's statement for the three months preceding Sept. 30 last. It compares as follows with that for the same period last year:—

	1893	1892
Customs,	\$39,398,372	\$42,686,769
Internal revenue,	86,721,484	87,665,466
Miscellaneous,	2,259,861	4,258,788
Total receipts,	\$77,379,417	\$99,801,018

According to this report, the shrinkage, during three months, has been over \$20,000,000. During the same period the actual expenditures have been \$98,450,000, thus showing a deficit for the quarter of \$19,000,000. The panic has really left a serious mark on the resources of the treasury.

Williams College.

Williams has just celebrated her centennial. For the first fifty years the college, built on the frontier among the hills, had a small average attendance and knew the day of small things; the last fifty have witnessed a great improvement, though the attendance has never been large. Williams has had what is better than numbers or wealth—it has had a high moral tone and eminent teachers. Mark Hopkins was an ample endowment. The college has turned out men as well as scholars. The smallness of the college has been to the advantage of the men in training. The small college with an able faculty is always preferable to the large one. In a large college much of the teaching in the first year

or two is done by tutors, or obscure professors, while in the small one the student is in constant contact with the leading minds.

Brazil.

The storm still hangs heavy over Brazil. The outcome is not yet certain. We have little reliable information, but an abundance of rumors. The report of European interference to restore the monarchy stirs the blood of Americans, who will have none of it. "America for Americans" is the Monroe doctrine on which the great republic will insist. But we must wait a little longer for the sky to clear.

Chamberlain on Gladstone.

Joseph Chamberlain, the great Liberal opposed to Gladstone's Irish policy, now in this country, has been quite free in his criticisms of the leader of Home Rule. He regards the measure as a failure—for a long time to come at least. It cannot come up again before another year, and probably not then; and when it does come it is quite sure of the fate it has already met in the House of Lords. Meantime there will be an appeal to the people, before whom Gladstone will meet with inevitable defeat. The Conservatives, he thinks, are sure to come back into power and again to place Lord Salisbury in the lead. He considers Home Rule the first step toward independence, which the English people will not tolerate.

THE DREAMER.

GEORGE S. DAVIS.

"He is a dreamer." This I heard men say
Of one who in the maze of modern life
Kept calmly on his thoughtful, helpful way,
Serenely amidst a city's maddening strife.

A dreamer? Yes. God pity him who sees
Beyond this prison-house of fret and crime
No fairer land, no brighter destinies,
No loftier vision of a nobler time!

Since God is God there needs must come a day
When Love shall sway the world instead of greed;
And thanks to Him who, dreaming, leads the way,
Not thinks of fame, or place, or earthly need.

White River Junction, Vt.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

VII.

PROF. W. T. DAVISON, D. D.

A TENDENCY is becoming more and more manifest on this side of the Atlantic to

Assimilate the Study of Theology to Other Sciences.

It is probably at least as prevalent in the New World as in the Old. It is impossible to parcel out the mind into sections, to construct it like a vessel with water-tight compartments. The clamor that theology should become more truly "scientific," as a condition of its being at all, is heard within as well as without the church, and it is producing results, partly direct, partly indirect. It is, perhaps, more a question of method than anything else. The theologian would reply in response to such clamor that theology has always been a science, and still claims its old supremacy as *scientia scientiarum*. It alone deals with eternal realities, and is not disturbed by the fevers and frettings of the nineteenth century, which is in a restless mood largely because it has drifted from the old moorings. The answer, however, is made that when all the conditions of knowledge are changing around us, theology must prove her claim to her ancient position as queen among the sciences by letting it be seen that her methods are at least as accurate, thorough and trustworthy as those universally recognized in other branches of knowledge.

This claim would seem to be a fair one, provided the conditions of knowledge in religion and theology are duly borne in mind. And in that case the modification needed would be rather in form than in subject-matter. The question, however, is a serious one, and may lead to unexpected consequences. An interesting volume was published a short time ago entitled, "The Progressiveness of Modern Christian Thought," by Rev. James Lindsay, a Presbyterian minister of manifest learning and ability, which aimed at "taking stock of our progress" in recent Christian theology. More lately Rev. W. Paige Cox, an Anglican clergyman, has published an equally suggestive book—both works are only on the scale of somewhat elaborate essays—entitled, "The Scientific Study of Theology," in which it is earnestly contended that theology should be studied exactly as other sciences are studied. The result, however, of Mr. Paige Cox's investigations is to reduce Christianity to a minimum, and his object appears to be to discover with how little doctrine we can contrive to do while retaining the name and the essence of Christianity.

This may be all very well if a writer has in view a class of skeptics who may be led gradually forward to a full appreciation of the Christian religion by having the essential reasonableness of its fundamental teaching clearly shown. It may be well, moreover, for other reasons, to show how much of Christian doctrine rests upon the same foundations, and appeals to the same faculties, as other knowledge which is universally accepted. Christianity never checks inquiry. It rests upon facts which can be proved, and embodies generalizations which can be verified. But a writer who heads his first chapter, "Why Theology should be Studied Exactly as Other Sciences are Studied," ought in candor to have appended to it another explaining "why theology cannot be studied exactly as other sciences are studied." It has its points of similarity with other branches of human knowledge, but there are points

of dissimilarity as well. The methods of investigation should be precisely the same in the former part of the field, but in the latter differences necessarily arise. This is not peculiar to theology. Chemistry is a science, so is biology, so is political economy, so is ethics; but while the methods in these various sciences are to a great extent the same, the differences are marked and important. History claims to be a science, and no doubt it may be treated scientifically; but it does not follow that its methods are the same as those of algebra or pure geometry.

These remarks are suggested by the fact that there appears to be a readiness on the part of some "broad" writers, like Mr. Paige Cox, to remove the stumbling-blocks in Christianity by assimilating its doctrines to the tendencies of current thought. On the subject of miracles, prayer, the atonement, and the doctrine of the Trinity, the volume in question refines and explains away much of the essential Christian element, apparently with a view of conciliating thoughtful men who hover on the borders of Christianity. This is surely both mistaken and mischievous. Every Christian must so thoroughly sympathize with the demand that all unnecessary causes of stumbling should be removed; it seems so reasonable that all along the line the position of Christianity as a true science, resting upon a basis as firm as that of any branch of human knowledge, should be firmly established; and it is to me at least so clear that in form and method theology should be scientific, that it becomes the more necessary to protest against assimilation in the substance of Christian teaching. This is not science, it is suicide. In this sense Christianity is not to yield to the *Zelle-Geist*, but to protest against it. How absurd of the biologist—if such a supposition were conceivable—to give up the truths which he has discovered relating to life, in order to "conciliate" the physicist and the chemist, to whom the phenomena of organized life are supposed to be strange and repellent! The miraculous begins directly the student of one science leaves one that is lower in the hierarchy for one that is higher. As the phenomena of organic life are "miracles" to the student of mineralogy, so are the phenomena dealt with in ethics to the student of physiology, who has been concerned only with *homo sapiens* as a species in the class *Bivanna* of the mammalian division of vertebrate animals. No good can come of the attempt to assimilate Christianity to other forms of thought, on points where it sublimely transcends them. Such a process will win no one, or those who are gained by it will be converts not worth winning.

Mr. Paige Cox—and he by no means stands alone, or it would hardly be worth while to discuss his views—says that "for the present there need be little, if any, loss from the difficulty which some feel to decide for themselves as to whether Christ did actually rise again in the manner in which He is said in the Gospels to have risen." Mr. Cox is prepared to give up entirely many of our Lord's miracles, much of the Christian doctrine of prayer, and apparently thinks it unnecessary to insist even upon Christ's resurrection, an essential part of the Christian faith. This will not do much to gain the Robert Eismers of today; and if it did, it would be at the cost of Christianity itself. Dr. Abbott wrote in "The Kernel and the Husk," but he showed a strange incapacity to distinguish between husk and kernel. The glory of Christianity is that while beginning on the ordinary level of human life and human knowledge, and basing its verities upon positions at least as sure as man can reach elsewhere, it has the power of raising him above both. The cry of rationalism which would refine away Christianity under pretext of purifying it, and commending it to the minds of thinking men, is neither rational nor reasonable. The "drift" of such a current is distinctly out to sea—a shoreless sea, unless indeed the shore be a desolate one of polar ice and snow.

Signs of Progress in Biblical Science.

I mentioned, some little time ago, as illustrating the progress of Biblical science, the publication of the Cambridge University "Companion to the Bible"—a work intended to be bound up with the Bible, and written chiefly for Sunday-school teachers, or at least for thoroughly popular use. A similar volume has just appeared, published by Messrs. Eyre & Spottiswoode, the Queen's printers, entitled "Variorum Aids to the Bible Student." These really marvelous compendia are now so familiar that they excite little attention. But every new one which appears exhibits, to a careful observer, signs of the steady progress which Biblical science is making in these days of rapid movement. Not even a map can be printed but it indicates by some apparently slight modification the results of careful and often very costly research on the part of travelers. No account of an Old Testament book can be written, but it bears witness to the sedulous toll of a score of Biblical scholars and the ceaseless advance which is being made in our acquaintance with the literature of Holy Writ.

In the work just referred to, how much research lies, for example, behind the apparently simple statements of Prof. Sanday concerning the "problem of the Synoptic Gospels." Theological studies in this country like the *Expositor*, the *Thinker*, and the *Expository Times*, have been for many months past occupied with discussions of fascinating interest, in which the minutest details which could shed light upon the relation of these Gospels to one another and explain the great question of their similarity and differences, have been canvassed with almost incredible care and diligence. Prof. Sanday condenses into a dozen lines the results of these investigations, and adds—how much is implied in the addition—"Recent discoveries and investigations have made it certain that all

four Gospels were current before the middle of the second century." This statement is made by a cautious scholar who weighs every word he utters, and is always accustomed to err on the side of caution in stating the Christian "case." But how many controversies are ended, how many rationalistic hypotheses exploded, how many cavils silenced, by the proof, only made certain during the last decade, that the four Gospels, as we have them, were current (and perhaps recognized as authoritative) by about 140 A. D.!

Similar illustrations might be given from Professor Swete's account of the formation of the canon of the Old Testament—a subject which has long been obscure, and on which many insufficiently-founded traditions have gained general currency and acceptance. Dr. Swete points out the threefold nature of the process by which the canon was formed, and adds: "The Hebrew Bible received its completion perhaps a century before the Christian era." But almost every paragraph of this closely-packed compendium of Biblical information is of the nature of a text on which a tolerably long sermon might be preached. Your readers would not thank me for preaching it. But the text deserves and will abundantly repay closest study on the part especially of ministers and teachers. All who claim to be abreast of the times should make this knowledge in all its fascinating fullness their own.

Handsworth College, Birmingham, Eng.

THE SOUTH CAROLINA DISPENSARY LAW.

REV. JOHN GALBRAITH, PH. D.

THE Evans Dispensary Law regulating the sale of intoxicating liquors in South Carolina is attracting a good deal of attention. Its history is this: At its "primary elections" for the nomination of officers the Democratic Party of South Carolina submitted the question of prohibiting the liquor traffic to its voters. A majority of 10,150 declared for prohibition. In response to this demand, the house of representatives at its late session passed a stringent prohibitory law. The senate under the influence of the liquor interests defeated the house bill. This action of the senate called out a storm of indignation. So loud was the demand of the people, that the legislature felt that something must be done; and during the last days of the session a compromise was agreed upon, known as the

Evans Dispensary Law.

It passed both the house and the senate, was approved by Governor Tillman, and went into effect the first day of last July.

The leading provisions of the law are as follows:—

1. All the saloons in the State are abolished, and in their stead county dispensaries may be established. These dispensaries shall be under the charge of county officers, who may sell chemically pure liquors in sealed packages to persons known to the officers.
2. The governor, the comptroller general, and the attorney general are created a State board of control, whose duty it is to supervise the sale of liquors within the State. The State board must make rules and regulations, not provided by law, for the guidance of those engaged in the sale of liquors. This board must also appoint three persons in every county except the seven counties of the State which had prohibition under the old law. These three persons must be total abstainers from intoxicants, and they shall constitute a county board of control for their respective counties.
3. The governor shall appoint and the senate confirm a State commissioner, believed to be a total abstainer from all intoxicants. The State commissioner must purchase all liquors to be sold in the State. This liquor must be shipped to him under his official seal. He must then have it done up in sealed packages in quantities ranging from half a pint to five gallons. He shall sell these sealed packages to county dispensers at a price not exceeding fifty per cent. above its net cost. He shall pay monthly to the State treasurer all money received from such sales. He must keep a record of the amount and the kind of liquors bought and sold, together with price paid and received, and the names and places of business of the persons from whom he bought and to whom he sold. He must also make a public printed report of the same every three months under oath. He must further give a bond in \$10,000 for the faithful performance of his duty. And for this he shall receive from the State \$1,800 per year.
4. The county board of control shall make regulations for the sale of liquors in their respective counties, which regulations shall be subject to the approval of the State board. The county board may appoint properly qualified persons as dispensers, and shall designate the building in which the liquor shall be sold. This board is charged with the duty of holding county dispensers to obedience to the law.
5. County dispensers shall be appointed by petition, sworn to by the applicant. The petition must state that he is a citizen of the United States and of South Carolina, that he has never been adjudged guilty of violating laws governing the sale of liquor, that he is not a licensed druggist, keeper of a hotel, eating-house, saloon, restaurant, or place of amusement, and that he is not addicted to the use of intoxicating liquors as a beverage. This petition must be signed by a majority of land-holding voters in the town or city where the permit is to be used. And before the permit is granted he must on oath declare that he will obey the law, that he will not sell or furnish liquor to any person unknown to him or not duly identified to him, that he will not sell to a minor, to an

intoxicated person, or to one in the habit of becoming intoxicated. He can sell liquor only in sealed packages. He must not break the seal or permit it to be broken on the premises. He can sell only upon a regulated signed application giving the amount and the kind of liquor desired, the use for which it is desired, and the name, the age and the residence of the person purchasing it. He must keep a record of the same and make a monthly return to the auditor of the county. He must not charge the consumer more than fifty per cent. above the cost. He must pay over monthly all money received to the county treasurer, which money, after paying the expenses connected with the business, shall be equally divided between the county and the city or town in which the dispensary is located. The dispenser must also furnish bonds in \$3,000 for the faithful obedience to the law; and in case of his violation of the law, any wife, child, parent, guardian, employer, or other person injured may proceed against him to collect civil damages. For his services he shall be paid by the county treasurer such sum as the State board may determine. There can be only one dispensary in a city or town, except the city of Charleston, which may have ten, and the city of Columbia, which may have three.

6. Heavy penalties are attached to the violation of the law. Railroads, express companies and all common carriers are forbidden carrying any liquor except that under seal of the State commissioner. Any person judged guilty of violating the law will be punished with fine and imprisonment.

7. The governor is authorized to appoint State constables to enforce the law.

The law has not been in operation long enough for us to form a very correct estimate of its worth; and yet a few things are evident even now:—

(1) The law greatly reduces the sale of intoxicating liquors. There were 887 retail and 14 wholesale dealers in the State, employing about five thousand men. The first day of last July every one of these were closed, and in their place there are today only 50 dispensaries. There are three dispensaries in the city of Columbia. They have made their report for the month of August. Their sales amount to \$3,943 for the month—an average of \$1,315 for each dispensary. There used to be 38 saloons in Columbia whose monthly sales were estimated at an average of \$1,000 a month. Now, if the Columbia dispensaries are a fair average of all the dispensaries of the State, the liquor sold in the dispensaries would amount to \$65,750 worth. On the other hand, if the saloons of Columbia were a fair average for the State—and if the dispensaries are, the saloons would be—the liquor which the saloons would have sold in the same time would have amounted to \$887,000.

Confessedly there is

Less Drunkenness in the State

since the law went into effect. Nineteen out of the thirty-four counties have absolute prohibition, as against seven counties under the old law. The saloon is destroyed. The open bar is removed. There is no inducement to loaf around the dispensaries, for no liquor can be drunk on the premises. And any wife, mother or relative may request the dispenser to refuse liquor to a certain man when he applies, and after that he cannot purchase it. The curse of "treating" is removed. And as the result of all this less liquor is sold, fewer men are drunk, and greater prosperity must be the result.

(2) The law materially simplifies the whole question of the sale of liquors. The incentive to engage in the business because of the profits is taken away. The State makes all the profit. Much is said about the State going into the liquor business; but unfortunately every State which grants a license is already in the business. And if the State is to permit it, the South Carolina law is the best yet devised.

It also destroys the power of the saloon as a political machine. The saloon corrupts politicians and buys votes and demoralizes a community. The Evans Law destroys the saloon, and removes it from its political domination.

It farther puts it out of the power of idle, vicious, irresponsible men to say whether a dispensary shall be located in a city or town. Only land-holders, men who have interests at stake, have a voice in locating a dispensary.

(3) The entire State is in an uproar over the law. The lines are clearly drawn. The opposing forces are led by the liquor fraternity, who are doing all in their power to weaken the law and embarrass its enforcement. The best legal talent is employed to contest the law in the courts. One judge has declared the law unconstitutional; but the remaining seven circuit judges hold that it is constitutional. And while the Supreme Court has not yet passed upon it, yet the friends of the law are confident that it will stand the test of the court. Many of the leading papers of the State are giving all their influence against the law; suggesting the question: Must the public press itself be reformed before it can be counted upon to support reform?

On the other side, the better classes of the State hail the law as a very decided step in advance. The prohibitionists favor the law not as a finality, but as a step toward absolute prohibition. Its restrictive features give actual prohibition now in more than half the counties of the State. The Populists endorse the law because it is a recognition of their doctrine of State ownership and control of business.

(4) It now looks as if the law would succeed. Governor Tillman is sincere, wide-awake and fearless. He proposes to enforce the law, and in his efforts we bid him a hearty God-speed.

Miscellaneous.

PERSONAL REMINISCENCES OF
OUR MISSION IN INDIA.*

Our Reception in India.

REV. WILLIAM BUTLER, D. D.

BEFORE detailing how we were received on our arrival in India, it may be appropriate to refer to a significant event which occurred en route to Calcutta. It was then the practice of the Peninsular & Oriental line, which bore the mails and passengers, to send three days later a consignment which was hurried across the English Channel to a French port and was thence expressed by railroad to Marseilles, where a supplementary mail steamer bore it to Malta to unite it to the larger consignment on board the vessel that had left London nearly a week before. In our case it so happened that our new steamer had performed her part of the service with such rapidity that we had to wait nearly forty hours for this supplementary mail to reach us. To use the time thus unexpectedly available, we went on shore at Valetta to see the sights of this ancient island so interesting to every student of history for the part it sustained in the defense of Christian civilization, even when Europe was trembling before the cruel Mahomedanism, which was then aiming at the subjugation of the entire circle of the Mediterranean to the insolent and intolerant demands of the military religion of the Koran.

Just before this time a most interesting discussion had originated in regard to St. Luke's history of St. Paul's voyage to Rome. The nautical questions had been fully tested lately by the two voyages of Admiral Prinsep and Captain Smith over the Apostle's track from its beginning at Caesarea to its close at Puteoli. Each log was published and the verification of St. Luke's account was fully sustained in every detail. Conybeare and Howson, in the preparation of their commentary of the "Life and Epistles of St. Paul," had visited all the localities named and utilized the references thus opportunely made in a way that threw great light upon the inspired narrative of this most remarkable voyage.

I had been reading up the subject, and became so absorbed in it that I rejoiced to have the opportunity of visiting the scene of St. Paul's shipwreck—and here was the chance! I attached myself to a party of eight who proposed to visit "St. Paul's Bay." The distance out was about eight miles. We hired horses (carriages being unknown for want of roads) and were soon on the elevated land on the northern side, looking down on the sandy beach below where the Apostle's ship "stuck fast and remained unmovable," while "the hinder part was broken by the violence of the waves." Away to the right hand a little island extended, and toward this the Euclydon storm was hurrying the helpless vessel to destruction. A few hundred yards further and she would have been dashed against those cliffs and probably none had lived to tell the tale. But just here the invincible Power that held that distracted ship in charge guided her where "the two seas met," which slightly turned her prow to the left and ran her aground in the sand, and all were saved. Yes, there it was, the vivid description of Acts 27, written inflexibly on the rocks and the beach below my feet!

My rollicking companions, satisfied with a single glance, were hurrying away to continue their ride around the island, and urged my accompanying them; but no motive could induce me to leave that spot, so I was left alone, as I desired to be, and fastening my horse to a tree I descended till I reached the beach below and fully realized where I stood and what it meant for me. Here I was in the very track of the Apostle Paul, standing on the sands where his honored feet had trod eighteen hundred years before. I realized in that hour, beyond all former experience, what a glorious thing it was like him to be a missionary of the Cross, going, as he was, to a strange people far away, and carrying in my soul the same conscious salvation which had redeemed him, to scatter the knowledge of it in the great Orient among its teeming millions! Yes, but how the magnitude and glory of the enterprise, in which he so heroically led the way, grew before my vision as I thus realized that I, too, was (in the only aspect in which the phrase has either sense or meaning) in the true "apostolic succession" of an experimental salvation, an evangelical creed and a divine warrant to preach the Gospel. How separate I seemed to become from all below and to every mere earthly purpose as I sank down on my knees there alone on the sand and prayed, as I had seldom prayed in all my life, for God to grant me the rich endowment of the Holy Spirit for the work given me to do. That hour cannot be forgotten by me either in time or in eternity!

Our voyage was resumed that evening. On reaching Alexandria, as the Suez Canal was not available, we were forwarded to Cairo and thence by caravan to Suze, where we found another ship of the line awaiting us, riding at anchor near the locality where Moses led the host of Israel across to freedom and the desert of Sinai. We ran next for Aden, and thence to Point de Galle in Ceylon, passing over the place where, on the 3d of May, 1814, the pioneer of the Wesleyan Missions, and our first Bishop, Dr. Coke, sank to his rest within a few days' sail of India—an event which at the time almost overwhelmed the English Meth-

* Hitherto Unpublished.

odists with discouragement for their mission work, but which in the goodness of God was intended to strengthen their faith and efforts by leading, as it did, to the establishment of their Missionary Society and committing the work definitely to the fostering care of the entire connection, instead of relying, as they had hitherto done, upon the zeal and liberality of any one person for its prosecution. The results soon and amply justified the change, and deservedly won for the English Wesleyans the honorable position which they have ever since maintained in this blessed enterprise.

Mercifully protected during our voyage, we reached the city of Calcutta in good health on the 23d of September, 1856, making the run from Southampton in a little over thirty-two days, to the surprise of everybody. They were then far from imagining that a day was coming when that run to India could easily be made in ten days less time. I have elsewhere narrated the generous reception that awaited us in Calcutta, with many of its results. One of the first persons who sought us out on our arrival was

Rev. Dr. Duff.

of the Free Church of Scotland Mission. The Doctor had a clear right to consider our coming to India as a result of his own prayerful efforts, and he acted consistently with this glad conviction and was abundantly grateful to God for the results. He evidently took us to his heart in most brotherly confidence as having come to help them to save India. He had the great advantage of correctly understanding us, for he had been in America and had witnessed the strength, the spiritual power and godly ardor of our denomination. None of those around him had had his opportunity, and by such we and our country were very feebly understood.

One of the first places to which the Doctor took me was the Calcutta Missionary Conference, to which I was introduced and was very cordially received. His kindness was further manifested the next Sabbath. The Free Church of Scotland has a large congregation in Calcutta. The pastor, Mr. Milne, happened to be absent at the time, and Dr. Duff stood pledged to supply the pulpit until his return. He requested me to take the morning service and in casting about in my mind for a suitable theme for such an occasion, I decided to come as near to these Christian people as I could, so I chose for my subject—"The Righteousness of Christ Imputed to Believers for their Justification before God." Dr. Duff sat with me in the pulpit, and he evidently made no effort to conceal how heartily he was sympathizing with my subject. When the benediction was pronounced he threw his arms around me and said, with much feeling, "Brother Butler, that is my Calvinism!" To which I as heartily responded, "Yes, Doctor, and so far it is my Arminianism. We both absolutely rely, for all the grace and mercy we have, or we hope to obtain, on the blood and righteousness of God's incarnate Son as the sole and meritorious cause of our salvation!" His glad countenance expressed his fellowship with me in the sentiment expressed.

I was also taken by the good Doctor to see his college, where he had me address the students, and from that he conducted me to the "burning ghats" where, without any concealment or mitigation of the horror, the dead lay upon fires, tended by naked men whose long forks added to and stirred up the fuel to do its best to consume the poor bodies. Altogether the scene was so suggestive of horrible thoughts that I could not endure it. A revelation set in, and I grew sick very fast. My kind guide saw the effect and hurried away for a carriage to take me to his home, but it was hours before I could recover myself. This was heathenism, even yet that was exceeded in repulsiveness by what I witnessed along the same river brink during the next day. No one can really know the enormity of heathenism who has not actually seen it at close quarters. It is indeed "earthly, sensual and devilish." I saw during that week how much its misdirected millions need the holy Gospel of the Son of God.

In conversing with Dr. Duff as to missionary methods he was candid enough to say that he expected our heart-searching means of grace, such as class meetings, love-feasts, etc., would enable us to get nearer to the hearts of those people than any of the methods hitherto tried, and he assured me that he should watch with deep interest our efforts in these respects. He made me promise that I would keep him informed, that he might rejoice with us if his hopes were realized.

The highest social notice taken of this humble representative of the American Methodist Church was when I received a graceful invitation to breakfast and spend the forenoon with the

"Metropolitan of India, the Lord Bishop of Calcutta,"

at his palace near the cathedral. Turning over the pages of the Calcutta Directory to see what all this meant and where I was going, my simple republican ideas were somewhat amazed that my entertainer had not only a lordly title, but an income equal to it (drawing a yearly salary of 45,972 rupees), that he ranked next to the Governor General of India, and was entitled to a salute of "fifteen guns" and other things of like character. The title of "Lord Bishop" for a Christian clergyman I was used to in my native land, where such men are even peers of Parliament; but out here among the heathen, where such claims seem so incongruous with the simplicity and the brotherhood of the Christian ministry, I supposed that my Methodist Episcopalianism could not very much commend

me to the good-will of the dignified official with whom I was to spend the next forenoon. Some one has said, "Give to each man the conventional title by which he is known in his own circle without troubling yourself concerning his right to wear it, since you did not give it to him and certainly cannot take it from him." I had known this man's record before he was sent to India, when he was Vicar of Islington, in London, justly famous for his evangelical teachings, and was therefore prepared in advance to appreciate him, notwithstanding whatever high churchism I might find displayed in his present position. His reception of me was graceful, with a tinge of condescension in it. After breakfast and family prayer (which as a Nonconformist or "dissenter" I was not invited to conduct) we had our interview, and I found him full of curiosity to ascertain what this "Episcopal Methodism" of mine meant. Without reserve I fully and frankly replied to every inquiry, and placed in his hands a copy of our Book of Discipline and of our reports. As fact after fact was drawn out by his questioning, and he began to realize the numerical strength of our denomination, the long roll of our ministry and the vast sweep and power of our episcopacy, he paused and inquired, "What rank do you hold numerically among other denominations in the United States?" and was amazed at my reply: "Why, we stand about at the head." He inquired, "Then where are the Episcopalians?" and seemed quite taken aback by my reply, "They rank about sixth in size." Fortunately I had with me some of Dr. Baird's pamphlets on "Christianity in the United States," a copy of which I gave him, and so felt I need fear no criticism for my replies on these subjects. It was to me surprising that he should be unaware of the great historic facts underlying and following our Independence and of the Tory predilections of the clergy of the Episcopal Church which led them to desert our people in their mighty struggle with the British king, and of the consequent spiritual destitution in which the land was left and the appeal made to Mr. Wesley to meet the great emergency, which led to the founding of the Methodist Church by the ordination of Dr. Coke and sending him to organize it on a moderate and Scriptural basis as an Episcopal Church—and yet he was quick enough when I reached this fact to quote to me Charles Wesley's poetic sarcasm on his brother's action in Coke's ordination:—

"He laid hands on Coke,
But who laid hands on him?"

There was a little tone of triumph in the Bishop's aspect as he looked at me good-naturedly, as though he would say as he quoted the lines: "Now, sir, I have you, and that is all the value there is in your episcopacy!" It was amusing to see such a man quote words which an evangelical Protestant cannot defend, as a finality in such a case. I told him our people honored our great founder for the prompt and enlightened decision with which he swept out of his path his brother's Romancing sarcasm and maintained that to all who in Europe and America had been brought to God by the instrumentality of himself and his associates he was a "true episcopos," clothed by God with plenary power to provide for their future, and that in doing this he manifestly invaded no man's right and needed no man's authority. He was made, by a higher than human power, more than a Bishop, for he was God's "apostle," and could truthfully say, "If I am not an apostle unto others, yet doubtless I am to you, for the seals of mine apostleship are ye in the Lord." We loved Charles Wesley for his great ability as a convert of men and as "the sweet singer of our Israel," but we honored and loved his brother far more for the wisdom with which he founded our denomination and the provision which he made for the glorious future which has resulted. We may well thank Heaven that the guiding mind in Methodism then was not that of the younger brother, who would have brought us up as a "society," subordinate to the supposed higher authority and endowments of the Established Church, without a true clergy of our own, without sacraments or services in "church hours," and other limitations that might have counterworked the purpose of God in our origin and have made a far different thing of the Wesleyan Reformation than what it is today. Well may we rejoice that in our pronounced and complete Christianity we were not brought up as Charles Wesleyans, but as John Wesleyans, unrestricted and ready by the grace and mercy of God for all the work of the blessed future that awaits us.

I cannot say how far my arguments commended us to his "Lordship's" better appreciation, but I was rather startled when, after a pause, he turned his chair round more directly toward me and in a sort of confidential manner inquired: "Well, now, tell me what salary do you allow your Bishop?" I replied, "About \$3,000, and generally a home to live in." He seemed somewhat shocked, and turning toward me again, asked: "And how much in sterling is \$3,000?" I replied it was \$600. He was now quite aroused, and asked with considerable energy: "And do you mean to say that that is a sufficient salary for a Bishop?" I saw at once into what a narrow place this point-blank question had put me, and how liable I was to offend by my reply I could give it. But my thoughts moved fast as I asked God quietly to guide my answer, and immediately it was given me. With perfect confidence I said: "Well, your lordship will allow that that is considerably more than St. Peter or St. Paul—the supposed heads of the order—ever received in all their ministerial lives! He was forced to smile at this sufficient

answer. After some further talk he rose to close our interview. Taking my hand very cordially, he said: "Well, sir, as long as your church is faithful in preaching the evangelical doctrines of good old John Wesley I shall rejoice in her prosperity. Please consider any help that I can render at any time in furtherance of your work as freely at your service." A few months after, when the Sepoy Rebellion swept in fire and blood over the part of the country where I had opened our Mission, the good old gentleman made earnest effort to ascertain if we had been saved, and even wrote in reply to my sister in Australia, assuring her of our safe escape to Nyneeb Tal.

Could I have foreseen the future, even only to this date, during that memorable interview, how much beyond credibility would the present facts have appeared to our view! Here I was, conversing with the chief representative of the Christian faith in the East, whose widest catholicity could barely contemplate any remarkable success for the church and the work that I represented, with certainly no admission of any standing or success approximating to that secured by his own missionary society. They had been in the field more than half a century, while we were only beginning and had not yet won our first convert. And yet, what did the eye of God see accomplished in the thirty-seven years ahead? The boy was just out of his teens, finishing his collegiate course, who was meanwhile to reach India and gain that magnificent use of her leading language which, with other gifts and graces, was to fit him to become the tireless apostolic bishop of a far wider "diocese" than the Bishop of Calcutta administered, having a roll of clergy, native and American, more than double their number—for Bishop Thoburn has today under his direction a work of God whose growth and development are already surpassing in power and numbers that of any other society, old or new, in India! This fact will be more evident when we come to present the statistics in the last of this series of articles. We here refer only to what God has granted us in Calcutta itself since that forenoon when we had not yet a dollar's worth of property. But such has been "the good hand of God over us for good" during these years that an estimate lately printed shows that every branch of mission work has been entered upon and stands today in full efficiency including work among sailors, day- and Sunday-schools and high schools for both sexes, a deaconess home, press and publishing house, orphanage, churches and parsonage property, in the erection and outfit of which several hundred thousand rupees have been expended—every rupee of which has been raised in India and chiefly in Calcutta itself! Were he alive today I could freely claim that Bishop Wilson should rejoice with us over "what God has wrought" since the day when he took knowledge of us, as to who we were and what we were going to do for God and His work in India.

QUEEN CITY LETTER.

"CINCINNATUS."

CINCINNATI Methodists have been launched by their forty-second Annual Conference on a fresh ecclesiastical year. The sessions of the Conference this year were largely given up to bureau work, and the different anniversaries were made the conspicuous feature of the week's program. At the Freedmen's Aid anniversary Dr. Hartzell used the stereotyped views effectively, showing the various plants of the work. Dr. R. H. Rust made an exceptionally interesting address at the educational anniversary, and Dr. Schell was peculiarly happy at the Epworth League anniversary. The bureau demand the intelligent cooperation of the preachers, and the action taken by the Conference that delegates the anniversaries to the afternoon session hereafter will be regretted if it deprives the bureau of a favorable hearing.

Rumors reached the Conference that the laity in some quarters are beginning to look on the presiding elder as a fifth wheel of the itinerancy, and a committee of prominent laymen asked for a reduction of two of the districts of Cincinnati Conference. Any cut in the districts was opposed by a large majority of the preachers, but Bishop Rust compromised the matter by sacrificing Hamilton District before the Conference closed.

After the claims of the Woman's College, Baltimore, and the American University were presented by Dr. Guicher and Bishop Rust respectively, the case of the Wesleyan College rose, P. O. L. L. again at the Conference. A committee was appointed to cooperate with the trustees, and another effort will be made to resuscitate the college. The Catholics have begun to plant admirably-equipped schools for young women in the suburbs, and abandoning the college has become lately a question of recruiting the Catholic schools. Rev. R. H. Rust, D. D., expected to enter on the presidency of the college last year, but the litigation in which it was involved delayed its opening till too late for the school year. No move being made to re-open the college this year, Dr. Rust has taken up regular work again and is stationed at Mt. Auburn, where he dedicates a new stone church on November 5.

The first Preachers' Meeting after the summer's interregnum was largely attended, and the discussions were of more than usual interest. Dr. Rawline, the essayist of the morning, in reviewing "The Present Outlook of Methodism," took the ground that Methodism has been making backward tracks in the city in the last two decades, and

that preaching has deteriorated in quality while congregations have suffered in numbers. Dr. S. McChesney, who followed Dr. Rawline, refused to account for loss of ground in the city in any decadence of pulpit ability. He prefers to attribute it to the fact that the church has become institutional rather than ministerial in its character. It has grown so bureaucratic, he claims, that the pastor has become a middle man between the laity and the institutions and runs a clearing-house on Sunday. Dr. McChesney cited one church that fosters fifteen organizations, all of them centrifugal in their tendency, all of them diverting and scattering the strength of the church. The pastor finds his church members occupied in flowing and cross-flowing in other fields. He is no longer the centre of the moral and spiritual forces in his own church, and when the church undertakes evangelistic work, it hitches its car to some through train and the conductor finds an easier way than the Methodist to carry his passengers to the kingdom. Dr. McChesney was arraigned in the discussion that followed for seeing half-truths and under-rating the organization, but no one was ready to dispute the force of the half-truth he presented.

The fifth annual meeting of the Church Extension Society, held at the Book Concern, emphasized the necessity of immediate co-operation on the part of the churches to forward work in the city. Mr. Jesse R. Clark stated that in the first and second years of the Society's existence it was often a question whether the new organization would live to see its third anniversary. The last two years it has gained in strength and permanency, but the support it receives is by no means proportionate yet to its needs. Rev. M. Swadner, the corresponding secretary, in making his report, said:—

"There is no more needy mission field on earth today than Cincinnati itself, and we have pushed the work far enough to discover that even this city can be evangelized if we have the men and the money commensurate with the demands upon us. It is simply appalling to think that out of a population of approximately 400,000 we have not in the aggregated membership of all the churches, Catholic and Protestant, more than 100,000 members. There cannot, in the very nature of the conditions we are called upon to face, be on this earth a field so important to the church life of the next decade as this city as the field within the limits of Cincinnati itself. I believe with all the fervor of which my soul is capable in the salvation of the whole world, but it is not a fact in human experience that too often we look clear over and beyond the needs of the kingdom nearest us and go into ecstasies over something of less importance on the other side of the sea? I am deeply concerned about the future of the church in this sin-sick city. There can be no question about the gravity of the situation, and unless we adopt a more vigorous and aggressive policy with reference to the congested districts down here in the basin, it will only be a question of a very few years till Methodism, as far as down-town Methodism is concerned, will be little more than a splendid reminiscence."

Instances might be cited where the church might plead guilty to Mr. Swadner's charge of overlooking the home field. The field for work among the Italians, for instance, has been peculiarly fallow for Protestant laborers from the fact that the Italians have not shown the concern to keep their language and faith intact that other foreigners have. A flourishing local society has been working for the Free Church in Italy, but no serious effort has been made to reach the 9,000 Italians in the city. Kindergarten work was started, but abandoned after some opposition from Catholic landlords. A few weeks ago Mr. Sattoli came to Cincinnati to take over "Italia" for the Pope, and with imposing pomp and ceremony dedicated a Roman Catholic Italian church.

Rev. C. W. Rishell, D. D., announces a series of sermons in process of preparation, on the relation of the church to wage-earners, and asks for questions and criticisms on the attitude the church has sustained to the workingman. Dr. Rishell studied the labor question carefully during his two years' residence in Germany and has been a careful observer of its conditions in this country since his return. His sermons promise to be suggestive and helpful.

Rev. George K. Morris, D. D., has been preaching a trio of sermons to young people bearing on success in life. The first was a sermon to students from the text, "Quit you like men, be strong." At Hartwell, where Rev. Howard Henderson, D. D., is scoring a pastoral success, the church has just been remodelled and refitted and frescoed at a cost of \$5,000. The auditorium has been re-seated semi-circularly, and the Sunday-school room furnished with opera chairs. A very handsome memorial window was presented by the Children's Aid Society to the church.

The new Book Concern building is nearly ready for occupancy. It is one of the handsomest business buildings in the city, supporting a dome that singles it out as a landmark on Fourth St. As the building stands it does not present the complete front of the cut, for the plan of tearing out the front of the old building and making it uniform with the pressed brick and terra cotta facade of the new building has been abandoned for this year. The interior is as attractive as the exterior is imposing. All the halls have white and terra cotta marble floors in chequered designs, and all the stairways are white marble flanked with white marble wainscoting. The saleroom is very light, spacious and attractive. The book-cases are oak with adjustable shelves. The partition walls that divide the upper stories are marble and frosted glass. Wiley Hall occupies the centre of the eighth floor, and is connected by wide rolling doors with

the adjoining room. An arched ceiling and three very chaste cathedral windows enhance the chapel effect of the hall. From an aesthetic as well as a practical standpoint the building is complete, and Methodists everywhere will share the pride local Methodists take in the new structure.

A NEW DEGREE.

REV. C. M. MELDEN, PH. D.

IN recent prayer-meeting a brother arose saying that he knew very little about theology, that he was no D. D., but that he was an "S. S., a sinner saved," and that he desired to be "a soul-saver." This certainly is one of the best gifts which we are exhorted earnestly to covet. Every disciple of Christ should be not only a "sinner saved," but a "soul-saver." The first being secured, the second should engage his most earnest thought. To become a winner of souls is a most praiseworthy ambition. Among the many objects which men seek, this should hold a prominent place. It should be the great inspiration of their life. They should strive for excellence in this divine science. They should study to show themselves approved unto God, workmen that need not to be ashamed. They should seek proficiency in this with an ardent more intense than that evoked by any lower pursuit. Wealth, intellectual honors, and political successes grow pale and lose their attractiveness before the transcendent glory of saving men. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

To save men the Christ left His heavenly glory, and as Jesus the Nazarene lived and suffered and died. This is the great work which now engages the combined energies of Father, Son, and Spirit. To men has been given the signal honor of co-operating. To the church has been committed the ministry of reconciliation. Shall we be worthy of the trust? A passion for souls has ever moved those who have lived nearest to the great Master and in whose hearts His love has burned with the purest and brightest flame. Paul was ready to be accused from Christ for his brethren's sake. John Knox cried, "Give me Scotland or I die!" Whitefield disturbed his fellow-lodgers by his importunate pleading for the salvation of his auditors. Oh, that such travail might be more universal!

To be a "soul-saver" requires only such qualifications as are within reach of every "sinner saved." Wide influence, scholarly attainment or social position are not necessary. The chief condition of success is a consecrated personality. A heart dedicated to God will discover its own methods of usefulness. A sanctified tact will be given which will ensure success. It will be different in degree in different persons, but all will bear some fruit. The marvelous career of Father Carvosso illustrates how God can use a humble agent in the work of human redemption. Here, then, is a field for effort, a place for a holy ambition. What an impetus would the work of the church receive if every member would aspire to be an "S. S."—a "soul sayer!"

Clark Memorial Church
Bar Harbor, Me.

MORE than three years have passed since we first reported the critical financial condition of this church, erected to the memory of the sainted Bishop Clark. During this time, aided by the consideration of our creditors, the Christian generosity of our friends in various places, and the donations of our summer guests, we have cancelled, on interest, insurance and indebtedness, \$14,000. This amount was on the church and parsonage. Present indebtedness on parsonage, \$2,000.

The pastor under whose administration this church was erected, obtained of an old gentleman a donation of \$6,000 to aid in his work, on condition that interest at nine per cent. on the \$6,000 should be paid annually to the donor so long as he and his good wife shall live. His demand against the church has caused us to fall behind on the interest, and to cancel this we must have \$1,000. This is the only legal claim against the church edifice. It is also timely necessary that this be paid immediately. The donor has kindly waited, giving us an opportunity of canceling other debts. Our society is small and very weak financially, yet it has done nobly.

The financial break-down throughout the country has very seriously affected us. When the interest is once cancelled, the society can thereafter take care of itself. The time for payment is October, annually. Should the interest not be paid up to the 10th, preceding their due date, their terms might become harsh. We are unable to express our deep gratitude for the assistance so generously rendered, and are sorely pained to be again compelled to seek aid from the readers of Zion's Herald. But to whom else shall we go? Please help us, and that right early! Any sum, large or small, will be most thankfully received. Our congregation has increased more than twice its former number during the year past. The Sunday school (two years since numbered 25; now, 138). The increased religious interest has enabled us to organize an Epworth League, which is doing excellent work for our young people. Please forward your donations to Rev. H. W. Norrington, presiding elder of Bucksport District, Bucksport, Maine; or to the pastor, Rev. G. G. Winslow, Bar Harbor, Maine.

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SIXTH SERIES. By Phillips Brooks, D. D., late Bishop of Massachusetts. New York: E. P. Dutton & Co.

Phillips Brooks was a favorite preacher both of the cultured and uncultured classes. He preached the Gospel. He preached with the simplicity of a child and the enthusiasm of the orator. His words kindled on the spot the preaching passed over into his printed sermons. They furnish evidences of evangelistic truth, earnestness, fervor, freshness of statement and elegance of style. Many of the sermons are unique. All his discourses are practical. The sermons of the late Bishop will be read with interest by the religious public of many persuasions.

THE FORTY-TOO COLOSSIANS AND PHILIPPIANS. An Introduction and Notes. By H. C. G. Moore, M. A. Cambridge, England: University Press.

This is one of the series of volumes in the Cambridge Bible for Schools and Colleges. It is a course of publication under the general editorship of J. J. S. Perowne, D. D., of Worcester. The introduction is full and thorough for a small volume. The text is clear and learned, without displaying the lumber of the schools. This is a valuable brief study of the books in 250 pages.

THE PRIMER. By Jane Barlow. New York: Holt, Rinehart & Company.

Jane Barlow furnishes a series of pen pictures of the bogs of old England, and there are plenty of things to be learned. One of the things is the Irish character, the Irish mind, the Irish heart, and the Irish soul. The sketches are graphic and vivid. As they are written in resonant English, and as they are so full of life and interest, the reader can see why so many have emigrated to America, and why a remnant remains in the old land of the race.

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Harper & Brothers furnish several volumes of much interest: THE WORK OF JOHN RUSKIN: Its Influence upon Modern Thought and Life, by Charles W. Eliot. This book comprises five essays, critical and crisp. He considers Ruskin as a writer on art, literature, nature, and social questions. He was a great observer of nature, and taught the world how to see on the artistic side. —ESSAYS IN LITERATURE AND CRITICISM, by Henry James, touch on a variety of subjects. Browning in Westminster Abbey, Frances Anne Kemble, Ibsen, Mrs. Humphrey Ward, and Criticism, are the leading and main topics considered with the author's usual freshness and interest. Mr. James is here at his best. —In the "Distant Series" we have a couple of additional volumes: THE KINDERGARTEN contains a series of brief papers on the subject by several different writers, edited by Kate Douglas Wiggin. The philosophy of the Kindergarten, the relation of the child to the race, and social reform, are among the topics treated. —HOUSEHOLD ART, by Candace Wheeler, contains a collection of papers on the general subject from various magazines and papers. The development of the American home, the philosophy of beauty in the home, and the limits of decoration, are main topics treated in the little volume.

We have from Hunt & Eaton the following list: THE PRIMARY TEACHER, with Helps and Exercises, by Martha Van Meter. Dr. Harbut contributes an appreciative introduction. The primary teacher is best with difficulties; this little book is designed to help him over them. It is suggestive, the words in season, with a sample for aid. —JACOB WINTERSTEIN'S INHERITANCE, by Emilie Searched. "He shall choose our inheritance for us, the excellency of Jacob whom he loved," are the opening words of the story and the key to the book. It is a book for the young. —LIFE'S BATTLE WON, by Julia A. W. De Witt. This story is said to be for use in every-day life. The author deals with crime, and points to the best method of cure. The guiding influence going on in this life is brought out in the book. —LADY MARJORIE, a Countess in New England, by Emma Leslie. Marjorie Curtis is the heroine, a true New England woman, who contended for the faith and in so doing evinced the noblest traits of character. —ILLUSTRATED NOTES FOR 1894, by Jesse K. Harbut and R. B. Doherty. These notes are admirable. The cream of the cream is here. The volume contains original and selected comments on the Sunday-school lessons for the year, methods of teaching, illustrative stories, practical applications, notices of Eastern life, maps, tables, pictures and diagrams. It is a volume in parvo. The large are all here in a nutshell.

Funk & Wagnalls Co., New York, furnish several volumes: SLEEP AND DREAMS, contains a translation from Dr. Frederic Scholz, by H. M. Jewell. Dr. Milo A. Jewett provides a study on the analogy between insanity and sleep and dreams. —INDEPENDENCE, by John R. Musick, is a story of the Revolution. It opens in 1764, when British agents came to Massachusetts to study the temper of the colonists, and the thread is followed on to the end of the drama. The author means the book shall be a tribute to the fame of Washington as the greatest inspired man of history. —HYMNIC, by John Sapie White, is a book of anecdotes, aphorisms, and brief essays. It is filled with seed thoughts—brief, pithy, practical and suggestive. A great variety of subjects are treated—down to death to evolution. —HENRY WARD BEECHER: The Shakespeare of the American Pulpit, by John H. Barrows, D. D., is a fascinating biography of a great pulpit orator. The author endeavors to give, in simple, flowing narrative, the story of his spiritual inheritance, his interesting early development, and his various achievements, sorrows and triumphs. The volume contains, also, sketches of his eloquence and his characteristic sayings. Price, \$1.50.

From T. Y. Crowell & Company, New York, we have a new edition of THE LITERATURE, by Thomas A. Kempis. This is old gold, as good as the new. It is a Christian classic, passing current among all denominations. Thought written by a Catholic, it abounds in the most precious Gospel truth. The edition is now and neat, in small form, but on good paper and fair type. —THE NEW REDEMPTION, by George D. Herron, is a bugle call to the church to reconstruct society on the Christian model. The author assumes "the might of goodness," and the ultimate triumph of the Gospel. In six discourses he portrays, with impassioned yet temperate eloquence, the duties of the church in these later times. An enthusiastic author writes a sensible book.

Magazines and Periodicals. —The Preacher's Magazine for October is a reprint from the English edition edited by Mark Gay Pearson, with valuable additions by the American editors. In this number Dr. Stoker has a sermon, rich in evangelical thought, on the Christian name. Mr. Pearson has another on Moses, his life and his lessons. There are various other brief and interesting articles. (New York: W. B. Keetcham.)

—The Methodist Review for October contains a symposium on "Home and Foreign Missions." Then follow articles describing the various mission-fields of the Church South, estimating woman's work in the missions and the Epworth League and the Sabbath-school. The number is well gotten up, and makes a fine appearance. (Nashville: W. E. John.)

—Our Little Men and Women for the current month is rich in illustration and printed matter adapted to the youngest readers. The understanding is reached through the eye. (Boston: D. Lothrop Co.)

—Education for October has several articles of interest to educators. "The Study of Pedagogics" is commended by Thomas M. Balliet, superintendent of schools at Springfield. There is also an article by the late William M. Thayer on "How Home and School Help and Hinder Each Other." The brief articles treat a variety of topics. (Boston: Kesson & Palmer.)

—The Quarterly Review of the Methodist Episcopal Church, South, for October contains ten well-considered and valuable articles. Sin and temptation are treated in a thoughtful way by W. E. H. Edwards; the various short poems in English on sorrow and trouble are discussed by Paul Whitehead; while St. Paul and Socrates are compared and contrasted, in an able article, by Horace M. Du Bose. Bishop Haygood, who is always fresh and suggestive, deals the leading characteristic of the age, not in the enlargement of human knowledge or the development of material resources, but in the Christian and missionary spirit abroad in all the earth. There is an article on reading books and its value on modern science. (Nashville: Methodist Publishing House.)

—The October Review of the African M. E. Church makes a very presentable appearance. Bishop Hull discusses, in an able manner,

the principles of political economy in the opening article. William B. Derrick considers the future of the Republican Party. In the writer's view, the party is to have a future and to perform important services. The leaders of thought are treated by R. H. Downs. There is, also, a study of Homer and a re-vamping of four arguments in favor of the Divine existence. Finally, the prevailing elder question is re-canvassed. (Philadelphia: African M. E. Publishing House.)

—Christian Thought for October opens with a symposium on the Higher Criticism. Prof. E. L. Curtis of Yale, Wright of Oberlin, Mitchell of New Haven, take hand. Dr. Greer contributes an article on "Comets and Positivism," and Dr. Pike the need of a broader conception of Christ as a Saviour and guide of men. The work is edited by Dr. Deems. (New York: W. B. Keetcham.)

—The American Journal of Politics is a magazine for intelligent men and women who read and think on the vital questions of the times. The October number contains a list of able articles on subjects now under discussion in the nation. The leading article, by George H. Smith, treats the silver question. The author considers the advantages of a double standard and the effect of the remotest of silver. W. A. Curtis finds the ultimate solution of the Negro problem in the amalgamation of the races. The mingling has long been going on, and the low state of morals will continue until the inferior race will come to be recognized by the superior. "The Disarmament of Civilized Nations," by Hon. James M. Beck, "The Free School System," "The Gospel of Bi-metalism," "Religious Liberty," and "The Nation's Duty toward her Citizens," are the titles of other able articles. (Edited and published by Andrew J. Palm: 114 Nassau St., New York.)

—The Review of Reviews for October is, as usual, full and rich. "The Progress of the World," "Current History in Caricature," "Irrigation," "The Revival of Paganism in England," "The Civic Church," and a character sketch of Walter Besant, are the leading articles. In a sense this great Review gives the reader a taste of the best of everything going on in literature. (New York, 13 Astor Place.)

—The special feature of Donahoe's Magazine for September is the opening paper by Edward A. Mosley, on "The Man, the Man," illustrated with photographs, "Faith and Science," "Some Types of Female Beauty," "Catholic Temperance Work," "A Day with Gladstone," are some of the articles which make this number interesting. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

—October Short Stories has an inviting list by such authors as Leon de Tineau, Elizabeth Cavazza, Walter Littlefield, J. M. Barrie, etc. This magazine is a pleasant companion for a leisure hour. (Current Literature Publishing Co.: 82 Lafayette Place, New York.)

—The North American Review for October has no less than three magnificent symposiums. The first one is on the "Business Outlook." The matter is treated by the president of the Chamber of Commerce, and the presidents of the Stock Exchange, Cotton and Coffee Exchanges. The second is on the "Women of Today," the Earl of Meath treats on "British Women and Local Self-government," Catherine Selden shows "The Tyranny of the Kitchen," Dr. C. W. Rydman considers "American Life and Physical Deterioration," and Bertha Rickoff tells of "Women and the World." The third deals with "Tariff Legislation," by three members of Ways and Means Committee. Sir Charles W. Dilke, the story of the "Europe Afford her Armies," John Bigelow throws some fresh light on "The Southern Confederacy and the Pope." There are other valuable articles. (Edited by Lloyd Bryce: New York, 3 East 14th St.)

—The Atlantic Monthly ministers to the best taste. Thought adjusted to the latitude of Boston, it is in touch with the best everywhere. The October number contains a general list of articles. "The Man from Alamo," a tale in three numbers, by Elizabeth Cavazza, has the lead. In "The Undertime of the Year," Edith M. Thomas gives the indications and beauties of our autumn time. A. T. Mahan considers the isthmus of Darien as a power. "The Tilden Trust" comes in for a fresh consideration, as also the "Hayes-Tilden Electoral Commission," both old topics, but freshly and forcibly handled. William F. Apthorp writes of "Two Modern Classicists in Music," and John H. Ingram of "Tone Symbols." Charles Egbert Cradock furnishes additional chapters of her new story, "His Vanished Sister." E. R. L. Gould describes the Gothenberg system, and shows its adaptation to America. R. C. Bell tells of the language power of Greek poetry. (Boston: Houghton, Mifflin & Company.)

Obituaries.

—Rev. James Rice was born in Portland, Me., April 13, 1808, and died in the same town Sept. 18, 1893, aged 85 years, 5 months and 5 days.

At the age of twenty-two he made a public profession of his faith in Christ and united with the M. E. Church. Shortly after he heard the Master call him to the Christian ministry. He responded, and was ordained to preach the Gospel. For several years he was a local preacher. In 1835 he supplied at York. He joined the Maine Conference in 1837, and was stationed at East Rastbury in 1838-39; Bainbridge, 40, 41; Minot, 42; West Newfield, 43, 44; Cumberland Falls, 45; Buxton, 46; local, 47; readjusted and stationed at East Rastbury, 48, 49; represented 46, and stationed at Bethel; 46 to 65, without appointment; 66, 67, Coe's Cove. In 1869 he took a supernumerary relation which he held until the time of his death. He was an earnest worker, a good preacher, and a good man. "He rests from his labors and his work will follow him."

—Rev. Eunice Rice, wife of Rev. James Rice, died June 7, 1893, aged 84 years. She was a member of the M. E. Church more than sixty years. She loved and served God in the home and the church. She was a devoted wife and mother, and a faithful worker in the church. She was a true Christian, and her life was a blessing to all who knew her. She was a true Christian, and her life was a blessing to all who knew her.

—Scott, a sister Lucy Scott was transferred from the Church of the Holy Spirit to the Church of the Holy Spirit, May 1, 1893, aged 81 years and 6 months. She was born in Plainfield, Conn., Nov. 5, 1811. Born into a Christian home, trained from childhood in the Christian faith, she was converted early in life, and joined the Methodist Episcopal Church, of which she remained a worthy and loved member until the Master said, "It is enough, come up higher," and her spirit took its flight to the mansions of God.

In 1838 she was married to Mr. John C. Scott, of Millville, where with her husband she resided for forty years. Sister Scott was blessed with three children; two died in infancy, and one was permitted to live to see her mother safely through to the end of life. Her husband and the body laid to rest until the resurrection morn.

For many years she and her husband kept a "Methodist tavern," and her house was

always open to the ministers of Christ and God's people, and the voice of prayer and praise was often heard as the people of God gathered for social worship. Many a weary traveler, weary of the road, and weary of the road, found rest and refreshment in her home, and the kind and sympathetic words from her lips. In 1848 her husband, a faithful man of God, went to his rest, and since his death Sister Scott has resided with her daughter, Mrs. Jennie F. Scott, who ministered faithfully and lovingly to her mother during her declining years to the end of life.

Peacefully and without a struggle she fell asleep in Jesus, and we do not doubt that angels bore her spirit away to be forever with the Lord.

W. N. RICHARDSON.

Sampson.—In Worcester, May 2, 1893, Ralph Sampson, infant son of Brother and Sister Fred Sampson, aged 4 months. He was a beautiful child, and no doubt would have been a joy in the home had he been permitted to live. But God's ways are our ways, and his thoughts are higher than our thoughts. He sees the end from the beginning, and knows better than we do what is for our best good. Service was held at the home, and the body was laid in the family lot in Leicester. The parents have the sympathy of many friends in their bereavement. There is another light in the window of heaven beckoning the living to the home beyond.

W. N. RICHARDSON.

Conger.—On May 5, 1893, the little son and only child of Brother and Sister Hiram Conger, aged 1 year and 10 months, died. He was a beautiful child, and no doubt would have been a joy in the home had he been permitted to live. But God's ways are our ways, and his thoughts are higher than our thoughts. He sees the end from the beginning, and knows better than we do what is for our best good. Service was held at the home, and the body was laid in the family lot in Leicester. The parents have the sympathy of many friends in their bereavement. There is another light in the window of heaven beckoning the living to the home beyond.

W. N. RICHARDSON.

Faunce.—A son of Faunce was born in Oxford, Maine, in 1821, and died in Somersworth, N. H., August 31, 1893.

His early life was passed in the place of his birth, and in 1842 he married Miss Emily Linnell. Several years after his marriage he removed to East Rochester, N. H., where he was employed by the Coe Brothers. He was a faithful worker, and a good man. He was a true Christian, and his life was a blessing to all who knew him.

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earnest and devoted. She was faithful in the service of the Master, and at times doubts would arise. She would have seasons of doubt and gloom, and then the clouds of doubt would come again. Some four months before her death she obtained a great victory over this tendency to doubt. From that time to the date of her death she was able to say, "I am the Lord's and His is mine." She passed over the river in the happy triumph of faith. A husband and two children mourn the loss of a faithful wife, a devoted and earnest Christian mother.

I. H. W. WHARF.

Taylor.—James Taylor was born at Dury, N. H., on March 30, 1807, and died at the same place Sept. 1, 1893.

Through the good counsel of Brother Dustin, now gone to his reward, he was led, at the age of nineteen, to embrace Christ as his Saviour from sin and his pattern to emulate in life. He was a consistent and faithful member of the church in this place, a warm friend of the Sunday-school, and in his business an industrious, honest and upright man.

The last years of his life he suffered great pain, but manifested a patient and submissive spirit. The writer was deeply impressed with his during the few visits he made to his home. The evidences of his piety were unmistakably clear—he loved God, he loved his house, and when death and circumstances would permit he was found at the means of grace. One great desire of his heart was that his children should be brought to Christ as a pattern to emulate in life. He was a faithful father, a kind and loving husband, a true and devoted friend, and a true Christian. As a citizen he was respected and honored. As a Christian he was firm in his integrity, and the full assurance of hope he calmly passed away to rest.

The funeral services were held on Sunday afternoon, Sept. 3, in the First M. E. Church. In the absence of the pastor the services were conducted by Rev. Daniel Ostroff.

May the loved ones be left behind to follow him to the city of which "The Lamb is the light."

Pendexter.—Mrs. Mary D. Pendexter, of North Conway, N. H., aged 79 years, 1 month, 2 days, died, September 22, 1893, at her home.

In early life Mary D. Pendexter was a pupil of Rev. D. B. Kaudin. She then evidenced the means of quiet spirit which was her distinguishing trait all through life. She married Mr. Solomon D. Pendexter when twenty-four years of age. Here two hearts were united as well as two minds. They were married in 1820. In their married life they were blessed with four children. In their old age they were blessed with four grandchildren. They were a true Christian family, and their lives were a blessing to all who knew them.

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Zion's Herald.

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FAITHFUL UNTO DEATH.

In the Gospel, where so much is given and so much promised, personal and entire devotion is a supreme accomplishment. This is the test of discipleship. No partial service can meet the demand. Christ will accept nothing less than the whole man and the man to the utmost. He is to be faithful even unto death. The best of a man is attained only by entire devotion, and by this he multiplies his talents several fold. The holiday soldier is not a power for either defense or aggression; the good soldier, on whom the country may lean for defense, is the one whose loyalty counts not life itself dear unto him. The discipline and devotion of the men who perished in the "Victor" were complete. They listened for the voice of command and unhesitatingly obeyed. They were faithful to the death. When the peril was seen to be imminent, some shrinking would have been natural; but Capt. Bourke testified that not a man forsook his post. There was no disorder. Every man was in position when the water was highest. It is an example of total and sublime devotion. Such seamen and soldiers are unconquerable. It is this entire devotion, this martyr spirit in the disciple, which conquers the world for Christ.

ASTRONOMY AND PROBABILITY.

An eminent astronomer has recently written—with apt illustrations—that in the field of astronomy probability is almost the sole method of discovering the truth. He adds that there is hardly any astronomical doctrine, even the most elementary kind, of which it might not be said that our belief in it depends simply on the fact that its truth is, in a high degree, more probable than its falsehood. It may be added that just that is true of even the simplest doctrine in any field of what is called science. We do not apprehend things as demonstrations, but as probabilities. The familiar charge of the judge to a jury: "If, from the evidence, you believe," etc., discloses the still deeper truth that we do not strictly know things, but do strictly believe them. Truth is not the absolute certainty of a demonstration, but the high probability to which we give our faith. In fact, demonstration is mostly an illusion for the beholder or the bewilderment of ignorance. For a demonstration merely draws out the contents of an assumption, or rather of two. All men are mortal: John is a man; John is mortal. We do not know absolutely that all men are mortal; experience makes it a high probability. But the simple demonstration derives all its force from this probability.

It is often said, for the bewildered of the unlearned, that Christianity cannot be demonstrated—it is only probable truth. Bishop Butler, in his famous "Analogy," showed that probability is the guide of life; but unbelievers still ask for a sign—for a demonstration. We propose to illustrate this matter from some instances given by our astronomer. They are conclusive of the principle he lays down, and show that in astronomy, which is so often thought of as reaching mathematical certainties, the dependence is upon probable reasoning, and they raise two interesting questions: 1. Has the stellar universe a common center about which all revolve? 2. Is the universe infinite?

A quarter of a century ago, astronomers were inclined to believe in a central sun, and some selected the star Alcyone as the mighty and resplendent orb on which all others depend. The argument for this view was altogether one of probabilities. No attempt at a demonstration could be made. But we believe that this theory is now commonly rejected, and again on a theory of probabilities. The prevalent reasoning runs: 1. The universe is a very, very big universe. 2. If in this vast universe there be a central orb, it cannot be visible in our heavens. 3. We cannot measure the universe—

cannot know "where we are at" in relation to the vast whole—and so cannot know how to begin our search for the centre. The last statement seems to suggest that there cannot be any problem of this sort for men on this earth—we cannot so much as begin a search. Now no wise man can attach much importance to either set of probabilities. A little more knowledge might remove either set from the field of consideration; but it seems pretty well settled that we can never have any high probability to rest our belief in a central sun upon.

The second question is understandable only by an illustration. Suppose, then, that we sit out some celestial chariot and sweep away in a straight line through the starry vault. Shall we go on forever? Or shall we in the ages to come arrive again at the point from which we set out—that is, at our little earth? The statement we are compelled to make shows how difficult it is to frame the problem for our thought. If our journey brings us back to the earth, then, so far as we can imagine, the universe is finite. If we do not get back here at all, then the universe is infinite. We cannot experiment. We can only try to imagine ourselves transformed into universetrotters and getting back or going endlessly on.

And now enters the mathematician. Let us take out our hats to him. He is the man who knows, does not guess, has no probable truths. If he is an advanced man, out on the picket line of his army, he will ask us to dispense with reverence for his "truths." He will say: "This question of an infinite material universe is, so far as I am concerned, a question of two definitions on my Euclid. This Euclid was a throw fellow, and cunningly set two definitions by the ears and yet cunningly conceded the quarrel. Now this question of yours interests me, for if Euclid's definition of a straight line be the truth—a material truth—then the universe is finite. But if his definition of parallels be the same kind of a truth, then the universe is infinite. But I have a growing belief that my science is not a material reality, but a mode of the human imagination." This imaginary reply may flit close to the discussion, and send the question back to Kant with his theory that space is a necessary form of our mental manufacture; or send it farther off to the company of the many things we may not know.

Science is usually on its guard against doctrines for which no high probability can be hoped. The two questions briefly stated above are plainly not in the proper field of science. But is Darwin's doctrine of natural selection as applied to the development of all species and all life any more really within the sphere of the probable? The bigness of the universe blocks the astronomer's path to knowledge; does not the bigness of the time required for evolution block the path of the evolutionist? In each case a practically infinite checks the flight of the imagination; and we can neither fly to the bounds of creation nor delve through unnumbered ages to the beginnings of life as Darwin conceived them.

Death of Professor Prentice of Wesleyan University.

On Tuesday, the 10th inst., a despatch was received, announcing the death of Prof. George Prentice, at Pasadena, Cal. Prof. Prentice went to California in June, having received a year's leave of absence from his college duties, on account of ill health. Letters recently received from him had reported decided improvement in his health, so that the announcement of his death came with a sudden and startling shock. In his disease the church has suffered the loss of a strong man, a ripe scholar and teacher, an able and independent thinker and leader of thought. Dr. Prentice studied at Wilbraham and at Concord Biblical Institute, and after teaching for a year in Virginia joined the New England Conference in 1857, serving the church in increasingly important pastorates till, in 1871, he was elected from the Bromfield Street Church to a professorship in Wesleyan University. Without the graces of oratory, he was a forcible and successful preacher, and very attractive to thoughtful hearers, as is indicated by his early advancement to the first appointment in the Conference.

Prof. Prentice was a man of large and varied abilities—a many-sided man. With out collegiate training, he developed remarkable talent for the acquisition of languages, and was familiar with the ancient classics and also with the principal modern European tongues. At a time when the study of German was less common than now among our educated men, he spoke the language so perfectly that the Germans claimed him as a native. He published translations from the German and the French text at once to his thorough mastery of these languages and his facile and industrious use of his native tongue. His long series of magazine and review papers on the leaders of thought of his times—Emerson, Parker, R. C. D. O'Leary, de Presensé and many others—and his discussions of German materialism and French spiritualism, indicate the wide scope of his critical study. His latest published work is the "Life of Wilbur Fisk," one of the series of "American Religious Leaders," published by Houghton, Mifflin & Co. Probably his "Life of Bishop Gilbert Haven," for which work he was chosen by the Bishop and into which he wrought the knowledge and heart of a life-long friendship, will be regarded by his friends as the most satisfactory work of his pen.

Dr. Prentice was a man of affairs as well as a student and a writer. He was no reclusive nor quiet dreamer. Very early in his ministry he manifested interest in the affairs of his Conference and in the questions then agitating the church, and took action and expressed opinions which commanded attention and influenced the action of older and more experienced men. A keen, acute observer of men and events, an independent, progressive thinker, bright, genial and attractive socially, a ready debater, he had all the qualities which would naturally give leadership in a Methodist Conference. Indeed, it was the man more than his scholarship, or office, or pen, which gave him power; rather it was the manhood in and behind the scholar, writer, teacher, preacher, which made his greatness. No one came in touch with his magnetic personality without feeling its attractive power. His students loved the man more even than they respected the teacher or admired his wealth of learning. With many of them he was friend and counselor in things more vital than Hebrew roots or French accent or German guttural. His playful wit, keenness in repartee, and ready anecdote, made him a delightful society. It was a treat to even a silent listener when Prentice, Haven, and a few kindred spirits gave free rein to wit, reason, and prophecy on congenial themes.

But, most of all, he was a Christian. A clear early experience ever growing and deepening, together with a profound intellectual conviction of the truth of Christianity, wrought mightily in the structure of his manhood. This was the inspiration of his best utterance in the pulpit; this that gave the thrill of eloquence to his sturdy German periods, the ground-swell of emotion to his lowly thoughts. Most of all, in his public services, his spiritual life found expression in prayer. If his prayer was deep reasoning of the things of God, it was more than all talking with God.

An incident in various ways illustrative of the man occurred in his early ministry. Wishing to find a teacher with whom he could pursue the critical study of Italian language and literature, he introduced himself to Prof. James Russell Lowell, and asked to be referred to such a teacher. As a result of the call, Prof. Lowell volunteered his services as instructor, and thus began a friendship which only death suspended. Prof. Prentice spent several days of his winter vacation at the home of Lowell at his invitation the year before his death. One Sunday, shortly after their acquaintance began, Dr. Prentice saw the Professor slip into a rear parlor in his humble chapel at the opening of the morning service. Speaking of the incident years afterward, Dr. Prentice said, "I was a good deal disturbed by his presence at first; but I said: 'I lost sight of the Professor during the call, Prof. Lowell volunteered his services as instructor, and thus began a friendship which only death suspended. 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The Family.

AUTUMNAL MUSINGS.

REV. MARK THAFTON, D. D.

See approach the pensive maiden,
Autumn, with her fruitage laden,
Ricebloss and sum of all bestowing;
Spring and summer's toil appearing,
Bending boughs of fruits so cheering,
To the sinking heart of feeling
Nature's mother-care thus showing.

So recent, and the buds were swelling,
Of the coming summer telling,
June with all her virgin bloom;
Each young spray with leaf unfolding,
Future gifts its boom holding,
Hope's bright promise freely molding,
Laughing thus at winter's gloom.

Flying days the promise brightening,
Day by day the burden lightening,
Hope poured forth triumphant song;
Oh, that this might run forever!
Painful changes blighting never,
Love's sweet bonds no power to sever,
Summer's bright dream still prolong.

Vain the wish, the heart's warm pleading,
Time flies fast, nor ever heading,
The lone soul a lone desire;
The dark storm-cloud swift is forming,
Rolling thunder gives its warning,
Night the fairest day is scoring,
Faintly hopes the heart inspire.

Wint'ry blasts will soon howl round us,
Storm and darkness soon around us,
Tyrant frosts the stream will bind;
Yet, O heart of mine, uplifted,
See the darkest cloud is lifted,
Through the darkness light is sifted,
Lo! the cloud is silver-lined.

Look, O heart, beyond the river,
Trust the word of life's rich giver;
See the land where summer reigns;
There hope's blossom ne'er is blighted,
There love's gift will ne'er be slighted,
There all earthly wrongs are righted,
Ere repay all earthly pains.

WHEN I GO HOME.

It comes to me often in silence,
When the night is dark and lone—
When the black, uncertain shadows
Seem wreaths of the long ago;
Always with a throb of heartache
That thrills each pulse and vein;
Come the old, unquiet longing
For the peace of home again.

I'm sick of the roar of the cities
And of faces cold and strange;
I know where there's warmth of welcome,
And my yearning heart ranges
Back to the dear old homestead
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That may never die away;
And it seems the hand of angels,
On a mystic harp to play.
Have touched with a yearning sadness
On a beautiful, broken strain;
To which my fond heart worships
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in;
Sobbing, the night wind murmurs
To the plash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

THOUGHTS FOR THE THOUGHTFUL.

There is nothing so powerful as example.
We put others straight by walking straight
ourselves. — *Madame Stoecklin.*

Our piety sometimes needs a stiff breeze of
common sense blowing through it. — *Gail Hamilton.*

The highest duties of life are found
In the lowliest ground;
In hidden and unnoticed ways,
In household work, on common days;
Where'er it is done for God alone,
Thy God acceptable will own. — *Monell.*

"Some absorbing employment on your
higher ground—your upland farm—whither
no car-path leads, but where you mount
alone with your horse, where the life everlasting
grows; there you raise a crop which
needs not to be brought down into the valley
to a market, which you barter for heavenly
products." — *Monell.*

Trials do not become lighter as we go on.
What? as you go on? as you grow older;
yet harder trials. For the Christian soldier
there is no rest except in the grave. Let
a man conquer, and fresh trials will open
and fresh victories will ensue. Trials will assail
us where we are most vulnerable. Every-
where, head and heart and feet. We must
diminish, therefore, the thought that we can
ever put off the armor. — *F. W. Robertson, D. D.*

Make your creed a pathway out into purer
and vaster life, and you cannot be perplexed
by the controversies of the time. You may
have no special leaning for the study of the
Bible, and no special power of reasoning, or
of insight upon the high themes of the Chris-
tian faith, but this simplest and mightiest
of all powers you may have—the power of dis-
cerning that which gives you the deepest
reverence for life, that which lifts existence
into the highest privilege, opens your heart
in widest sympathy for your brethren,
brings your whole soul into a profounder
and happier consciousness of God. Keep to
that power of discernment. It is the staff of
the Lord upon which you can with safety
lean. It is a fixed star, shining, resplendent,
all through the long night of time, set in the
firmament of your soul, by which you can
determine the freest and the swiftest way
home to God. — *George A. Gordon, D. D.*

The radiant greenness of the distant hills
Has faded, and as if some wandering penitent,
Had scattered ashes on his sunny brows;
The nearer forest hides its flags, half-furled,
Bright crimson banners, "death is the Christian's crown."
Ready to welcome Autumn to his throne;
While birds like their white arms, basted in gold,
And wreaths a halo for the fair dead queen.
The long low line of willows by the stream,
Trail their pale fringes in the silent stream,
And drop, and grave, until from pool to pool
Creep faint, and thrills, "The Summer time is dead!"
The sad sky tells it to the willow tree.
The willow to the brook, the brook to the sea;
The sea's mist shroud creeps upward to the hills,
The whole green earth a nameless shadow lies,
We doubt no more, "The Summer time is dead."
— *MARY LOWE DICKINSON, in Silver Creek.*

Never mind how hard it may be to climb.
The slope of the valley of trouble is ever up-
wards. Never mind how dark the shadow of
death which stretches across it. If there
were no sun there would be no shadow; pre-
sently the sun will be right overhead, and
there will be no shadow then. Never mind
how black it may look ahead, or how frow-
ning the rocks. From between their narrowest
gorges you may see, if you will, the guide
whom God has sent you, and that Angel of
Hope will light up all the darkness, and will

only fade away when she is lost in the seven-
fold brightness of that upper land, whereof
our "God Himself is Sun and Moon"—the
true Canaan, to whose everlasting mountains
the steep way of life has climbed at last
through valleys of trouble, and of weeping,
and of the shadow of death. — *Alexander MacLaren, D. D.*

Long ago, in quaint old Nuremberg, lived
two boys, Albrecht Dürer and Franz Kolgetin.
Both wished to be artists, and both studied
and wrought with great earnestness. Al-
brecht had genius, but Franz had only love
for art, without the power to put on canvas
the beautiful visions that haunted him.
Years passed, and they planned to make
each an etching of the Lord's Passion.
When they compared their work, that of
Franz was cold and lifeless, while Albrecht's
was instinct with beauty and pathos. Then
Franz saw it all and knew that he could
never be an artist. His heart was almost
broken, but he said in a voice choked with
tears, yet full of manly courage, "Albrecht,
the good Lord gave me no such gift as this
of yours; but something, some homely duty,
He has waiting somewhere for me to do. Yet
now, be you artist of Nuremberg, and I—"

"Says, Franz, be still one moment," cried
Albrecht, seizing his pencil. Franz supposed
Albrecht was adding some finishing touches
to his exquisite drawing, and waited patient-
ly in his attitude of surrender, his hands
folded together. With his swift pencil Al-
brecht drew a few lines and showed the sketch
to his friend.

"Why, those are only my hands," said
Franz. "Why did you take them?"

"I took them," said Albrecht, "as you
stood there making the sad surrender of your
life so very bravely. I said to myself, 'Those
hands that may never paint a picture can
now most certainly make one. I have faith
in those folded hands, my brother-friend.
They will go to men's hearts in the days to
come.'"

Albrecht's words were true. Into the world
of love and duty has gone the story, so touch-
ing and helpful in its beautiful simplicity,
and into the world of art has gone the pic-
ture—for Albrecht Dürer's famous "Folded
Hands" is but a picture of the hands of Franz
Kolgetin as they were folded that day in
sweet, brave resignation, when he gave up
his heart's dearest wish, and yet believed that
the Lord had some homely duty still worth
his doing.

This sweet story teaches us that if we can-
not do the beautiful things we see others
doing for Christ, and which we long to do,
we can at least do some lowly work for Him.
It teaches us, too, that self-surrender to God,
though our heart's fondest hope is laid down,
is, in God's sight, really the most beautiful
thing we can do with our life. It teaches us,
also, that the hands that can do no brilliant
work for God may yet become hands of bless-
ing in the world. If we are truly fellow-
workers with God He can use whatever we
have that we really surrender to Him. And
oftentimes He can do more with our failures
than with our successes. — *The Westminster Teacher.*

"SISTER DORA."

MARY B. LUNN.

FRIENDS of the desecration movement
who are planning to attend the meet-
ing at Tremont St. Church, on Monday even-
ing, Oct. 23, will need no introduction to Mrs.
Lucy Rider Meyer, the "Mother of Ameri-
can Methodist Desecration Work," but the
other speaker may not be quite as well known,
so that the following sketch will be of inter-
est.

Miss Theodora Stephenson, of London, En-
gland, more familiarly known as "Sister
Dora," is the only child of Rev. T. B. Ste-
phenson, D. D., a very prominent minister in
Westleyan Methodism. When Dora was two
years of age her father was sent to a large
circuit in the south of London; and to those
familiar with that city, it is needless to say
that here was just the opportunity for a man
of large sympathy and fervent piety to reach
out a helping hand in varied practical ways
to the multitude of suffering poor around him.

Brought up amid these surroundings, it is
not strange that Dora early found delight in
doing little acts of kindness for the poor
children around her, and grew into the beau-
tiful habit of caring for others even to the
extent of self-sacrifice, which has entered
so largely into her marvelous
success in her chosen work "for
Jesus' sake." With her fine natural
endowments and a liberal education, she has
been her father's chosen companion upon
many long journeys, including Cape Colony,
Australia, and three times to America, and
these privileges have been made by her to
constantly increase her power in service to
others, as well as affording her opportunities
for presenting her loved work to the interest
and practical sympathy of those whom she
soon counts by the host as her friends.

Dr. Stephenson's work in London soon took
practical shape in the care of neglected chil-
dren, and his labor has resulted in the estab-
lishment of orphanages and various other in-
stitutions, where two thousand children have
been saved from lives of degradation and sin,
and nine hundred are still under his care.

Three years ago, when Dora's mother, after
faithful co-operation with Dr. Stephenson in
all his philanthropic work, passed from labor
to reward, leaving a deep loneliness in the
hearts of her husband and daughter, they,
instead of settling down in selfish abandon-
ment to their grief, redoubled their energies
in service for others whom they found in the
more terrible suffering occasioned by sin.

It was about this time that Sister Dora,
with her father's readily secured consent,
took into their own home five of the orphans
in whom she was especially interested, and
the number has since been doubled; and, de-
spite her many duties and responsibilities and
enforced absence, their little lives will, like
many others with whom her work constantly
brings her into contact, feel the rich influ-
ence, each in his or her own circle, so that no
one can estimate the power thus welded for
good.

Sister Dora was received as a deaconess as
soon as she was old enough, and she is a beau-
tiful illustration of the true deaconess idea
— not so much in her natural capabilities,
though these are beyond the ordinary; not so
much in her large opportunities, though these
are almost limitless; not so much in her phys-
ical and mental endurance, though these are
unusual; but most of all in the glad sur-
render of herself to the controlling power of
Christ, whom she unquestioningly permits to
"work in and through her both to will and
to do of His good pleasure."

We quote from one who, like herself, is a
Westleyan deaconess:—

"Sister Dora has a grand dream for the future.
There is a very tender spot in her heart for working
lads, and any poor lad in trouble will always find
a sympathetic friend in her. The dream is that she
may some day have a working lads' home, where

young men who have to live in lodgings, and who
are surrounded by so many temptations of London
life, may go and live at a reasonable charge; where,
when the day's toil is over, they can spend happy,
profitable evenings with a friend always at hand to
help and advise. May the dream come true!

"Such has been the life of Sister Dora, a life given
up for the good of her less favored fellow-creatures,
a life of loving self-sacrifice and devotion to God.
Who can tell the wonderful power for good such a
life will have in the world? Who can say where
such a sweet and noble influence shall extend?
None but God Himself, the great reaper of life's
harvest.

"We wish there were more such women in the
world, women ready to lay aside their own selfish
desires, ready to assert and claim to the full their
'rights' in loving and serving their Christ."

We most fervently echo this wish in behalf
of our sisters in New England and through-
out our land.

To Sister Dora has recently been given the
privilege of presenting "the desecration work
abroad" at the Methodist Congress, the
World's Congress of Missions, and the Evan-
gelical Alliance meeting. When she was but
twenty-three years old she accompanied her
father (who had just been honored with the
presidency of the Wesleyan Methodist Confer-
ence) to the Ecumenical Conference in
Washington, D. C., and those who, a little
later, were favored by hearing her speak at the
Social Union in Boston, will be sure to
avail themselves of the privilege of listening
to her address at the meeting on October 23.

ABOUT WOMEN.

— Miss Ada J. Todd, Ph. D., author of "The
Vacation Club," holds a fellowship in Sanskrit and
philology in the University of Pennsylvania, and
will spend the winter in Philadelphia.

Lady Henry Somerset sent from Switzer-
land a beautiful pin, set with diamonds and other precious
stones, entwined with white ribbon, as a gift to Mr.
L. M. Stevens, president of the Maine Woman's
Christian Temperance Union, in session at Rockland
recently. Mrs. Stevens was re-elected president for
the seventeenth time.

— Mrs. Josephine Zimmans, the Bohemian
woman, who is now in Chicago studying up on the
workingwoman question, states that Bohemian wom-
en in teaching receive as high salaries as men for
the same work, and that two Bohemian papers are
controlled and edited by women.

— Mrs. Virginia Beverly McLean, widow of the
late Major Walter McLean, who died recently at
Spillman, W. Va., at the age of seventy-five, was
one of the few women who have been in the line of
the war. Her husband owned the farm at
Manassas Junction where the first battle of Bull Run
was fought. Hoping to escape the fury of contend-
ing armies, he moved to Appomattox. There, in his
house, Grant and Lee signed the articles of surrender
which ended the war.

— Miss Clara Barton, president of the National
Red Cross, telegraphed on Oct. 2, from Beaufort,
S. C.: "The Red Cross has today officially ac-
cused control of the relief of the Sea Island suffer-
ers. This implies the housing, feeding, clothing
and nursing of 3,000 people for eight months, with
no aid from the government and no fund but the
direct charity of the American people. Our head-
quarters and address are at Beaufort, S. C."

— Miss Almie Rapin is a young Swiss lady of
four-and-twenty, who, born without arms, does ex-
cellent work in painting and modeling with her feet.
She has used her pencil and brush from early child-
hood. Having finished her education at Lausanne,
she entered the School of Fine Arts at Geneva in her
sixteenth year. In the course of her studies she
took first prizes in modeling and painting, and re-
ceived also the first prize in portrait painting of the
highest class at the Geneva Academy of Fine Arts.
The London Christian recently gave a sketch of her
life and a portrait showing a very sweet and inter-
esting face. A young Polish lady, a friend of Almie's
Rapin, says: "God glorifies Himself in her, and
the notwithstanding her deficiency, has enabled her
to triumph over all difficulties that she has attained pre-
sency in art which are understood to require
peculiar dexterity of hand."

HEART WARMERS.

MY neighbor has sent me the dearest
little tray, with a new kind of cake
on her best hand-painted plate, covered
with a drawn-work napkin. There is a bunch of
roses on the tray and a tiny "cocked
hat" note; and I shall eat the cake, and put
the roses in my belt, and the note in my pocket,
and have a warm feeling in my heart all day.

There is another neighbor who has prettier
plates and napkins and makes delicious cake,
but she never thinks to send me any. I suppose
it is because she knows that I make good
things myself, and she thinks I do not care.
But I do. That "sunshine cake" tasted
better than anything I know how to make,
and the flowers seemed sweeter than any of
those that grow in my own patio, and, though
I knew she loved me, it made the happy tears
come to have her "say it again."

I wonder why we do not often say that we
love each other, we staid, middle-aged people,
I mean. Of course, we speak from the heart,
but the depths in the great crises of life, when
we first find that we love each other or when
some sickness or sorrow comes, but these
times are often very far apart, and everyday
life is so sweet and satisfying.

There are plenty of friends to sympathize
when you have a broken arm or a typhoid
fever, but what an unspeakable comfort it is
when the friend drops in at the close of a
busy day who sees that you are all tired out
and that your burned finger, that you haven't
had time to tie up, is aching miserably, and
that the "world is a wale." You know she
won't tell that you weren't "self-reliant"
for a few minutes, and you do enjoy having
her tuck you up on the lounge for a little
rest while she smooths out the wrinkle with
tender touch and ties up your finger and
"kisses the place to make it well." Some
people think that only babies like these
things, but big ones often need them far
more. Isn't it pathetic where Mrs. Whitney
makes one of her strong, self-reliant people
say that, when she gets to heaven, the thing
she wants most is to be "babied" a little
while, and does it not hint of a truth that we
are too apt to forget in this matter-of-fact
world?

What is the part of our friend's letter that
we like best, that makes us like to carry it
about in our pocket and give it a loving pat,
now and then, as we are about our work? It
is not where she tells about her visit to the
fair, or the funny speeches of the children,
or the new summer dresses, or the last book
she has read, or the heartily enjoyed day
bright way of putting things. It is where
she says, "I have been thinking all day how
dear you are to me, and I want you to know
that I love you with all my heart and that I
thank my Heavenly Father for such a sweet,
true friend." Maybe she thinks you are be-
ter than you really are—you know that well
enough—but it is you she loves, and, if she
thinks you are good, you will try not to dis-
appoint her.

We know that many a letter signed only
"yours truly" comes from a heart overflow-
ing with repressed affection, and that it is not
always those who say most who feel most,
but it is not true that if we would train our
lips to say and our pen to write the loving
words that come into our hearts, and that we

crush back for fear of being gushing, it would
make many another heart warm for days to-
gether?

I think we are often mistaken in our treat-
ment of invalids in failing to express our
real sympathy, under the mistaken idea that
we are helping them to "bear up." All the
sick people like to have Mrs. Lovewell come
in, when they are sick and I have always
wondered why, for she is not especially liv-
ely, yet she knows how to cheer up the gloom-
iest invalids in town. I asked her the other
day how she does it, and she smiled and said:
"The other day I went to see a dear friend,
confined to the house for weeks with tortur-
ing neuralgia. Her mother and sisters are
perfectly devoted to her and have racked
their brains to relieve the pain, but they are
so afraid she will 'lose control of herself.' As
I went in her sister said: 'Oh, Alice has
had such a hard time never to get a mo-
ment! Do see if you can cheer her up, but
don't say anything about her sickness or what
she will give way.' So I went in, and another
sister was there and told all the funny things
she could think of, and still Alice turned her
head wearily on the pillow and laughed with
a part of merriment. I was so glad
when her sister was called out and left me
free to run over to the bed and take her in my
arms and say, 'My darling, the pain is so hard
to bear, isn't it? I know just how you are
suffering and am so sorry.' Then I let her
cry five minutes and kissed away the tears
and when her sister came back the cloud was
gone and the pain was easier to bear because
somebody knew just how she felt."

We can't all do just like Mrs. Lovewell, for
she has had such long practice in loving that
it comes right from the heart when she does
a thing like that. But we all have ways of
showing our sympathy, if we would only let
ourselves do it, and I do believe that many
sick people are all worn out with being
"cheerful" and "bearing up," and that they
would be a real relief to the heart if they had
a cry sometimes in the arms of somebody who
understands.

A young mother was standing by the coffin
of her baby girl when a neighbor came in to
comfort her. She stood a moment looking
at the tiny figure and then said: "My dear,
you don't know what sorrow I have lost my
husband and a beautiful young daughter, and
that is real sorrow." True enough, but was
that the time to say it to the heart-broken
mother, whose first taste of sorrow seemed so
bitter? Far better to do as did another lady,
a perfect stranger, who heard of the baby's
death and came in and took the mother in her
arms and said: "I know just how hard it is.
I lost my own first little baby, too, and your
baby was so lovely." She did not mention
that her home had been many times desol-
ated, she only thought of comforting the
one who felt in that hour that all her own life
had gone out with that of her baby.

We hear much of the need of tact to say
the right word or do the right thing, but it is
real sympathy that is the heart warmer, love
that with a due instinct higher than tact,
will see and know and understand the true
way to reach the hearts of those who need
us. Try it, everybody. Let the loving
thought find expression in a word, a look,
a letter; let the generous impulse remain un-
checked; let your eye be practiced in reading
troubled faces and the Lord will give you
more and more of His own blessed sun-
shine. — *MRS. SARAH B. HOWLAND, in Congrega-
tionalist.*

JIM AND ME.

[At the Bowery Mission and Young Men's Home, 114
Bowery, New York City, incidents of the most interest-
ing and often thrilling character are frequently witnessed
of young men rescued from lives of vice and crime, and re-
stored to respectability, home and friends. The testi-
mony of the hundreds of those who listen to them, and
are often led to the salvation of others. The ex-
perience as related in the following verses is founded
upon fact, and affords a good illustration of the state-
ment.]

Yes, boys, I believe in religion;
And I'm not ashamed to say
That I have become a Christian,
And read the Bible and pray.

We both have got converted,
My brother Jim and me;
And you're very right on the mission,
Instead of out on a spree.

'Twas Jim first got converted,
Down on the Bowery, one night,
Where he wandered into a mission
in a drunken and hotheaded fight.

For Jim was an awful cranker,
As low as a man could be,
And then he leaped how Jesus
could save just such as he.

I knew Jim was converted —
But I'm not ashamed to say
That I have become a Christian,
And read the Bible and pray.

My brother Jim and me,
And you're very right on the mission,
Instead of out on a spree.

One day I'm ashamed to own it —
As he was talking to me
About my being a Christian
And how I got to be.

And he said, "I don't care
For the Bible and prayer;
I got in a terrible temper —
'Twas the man that did it though —
And turned with an oath upon him,
And struck poor Jim a blow."

Perhaps you won't believe me,
But I'm not ashamed to say
That I have become a Christian,
And read the Bible and pray.

And Jim said, "I don't care
For the Bible and prayer;
I got in a terrible temper —
'Twas the man that did it though —
And turned with an oath upon him,
And struck poor Jim a blow."

I tell you, boys, that hurt me;
It was more than I could stand,
And I just fell down beside him
As he kindly took my hand.

And he said, "I don't care
For the Bible and prayer;
I got in a terrible temper —
'Twas the man that did it though —
And turned with an oath upon him,
And struck poor Jim a blow."

I don't know much of religion,
But I've got this heart to say,
I know that the blood of Jesus
Has washed my sins away.

And I know He daily keeps me
From drink and every sin,
And that His Holy Spirit
Dwells sweetly now within.

And, boys, I'm going to tell it,
No matter where I may be,
I'm going to tell what Jesus
Has done for Jim and me.

For it's such a wonderful story
I want men everywhere
To know of this great salvation,
That they may be blessed there.

— J. WARD CHILDS, in Christian at Work.

Little Folks.

ELIZABETH B. BACKUS.

"WHO is responsible for the failings
and eccentricities of Master Wal-
ter?" was the burning question before the
Abbott household—a question weighty quite
out of all proportion to Master Walter's
size and years. Walter frequently electrified
the family by some startling announce-
ment, his favorite opportunity being when
all were assembled about the hospitable
board.

"Wobbie Weed's mamma's just howl-
ing," she told a lie!" he declared one day.
"Where does the child hear such lan-
guage?" Mr. Abbott asked, in grievous
amazement.

"It's that Johnny Barton," said grandma
hastily; "he's a very rough little fellow!"

"I never want to hear you use that ex-
pression again, Walter," said Mr. Abbott,
severely; "it isn't a proper expression, and

I think you are mistaken. Robbie Reed's
mamma is probably a very nice woman."

"I think she's howl," Walter reiterated;
"she was awful saucy to me, and she said
mamma wanted me when she didn't."
"We won't discuss the matter now, dear,"
said Mr. Abbott.

"The child is losing all his pretty, baby
ways and growing into a great, rough boy,"
lamented Mr. Abbott.

"It's all that Johnny Barton," grandma
declared; "as he lives next door, we can't
help Walter's playing with him, but he has
been a different boy ever since they became
so thick."

Walter occasionally lifted up his small
hands the better to assert his own indepen-
dence, and once a tell-tale scratch testified to
the length of his finger-nails. His sister
Katherine was the victim, but she excused
the naughty hands.

"It's all that Johnny Barton," she said;
"he's a regular little fighter. He's teaching
Walter all his bad tricks."

Johnny Barton had achieved an unenvi-
able reputation, and all unknown to him his
name had become a household word in the
Abbott family.

"Where does he pick up all these things?"
Mr. Abbott helplessly demanded one day,
when Walter suddenly launched forth in an
entirely new vein.

Walter overheard the query, and instantly
replied, "I don't pick them up, I make them
up myself."

"I have never gone exclusively on the
Johnny Barton theory," Mrs. Abbott pri-
vately remarked to her husband; "Walter
has caught some things from Johnny, of
course, but I shouldn't be at all surprised if
Mrs. Barton was saying at this very moment,
'It's that Walter Abbott; Johnny was a
good child until they became so intimate.'"

"Preposterous!" said Mr. Abbott;
"Walter is a whole year younger than her
strapping Johnny."

"Tell Robbie and Johnny I want to see
them," she said to Walter the next morning.
Robbie and Johnny came with rather seri-
ous faces, but looked relieved when Mrs.
Abbott gave them each a nice warm cookie,
and sat down with them for a bit of a chat.

"Walter and you little fellows have fine
times together," she said; "but I can't let
Walter play with you any more unless you
and he each take a boy in charge."

"I'm the oldest," said Johnny, proudly;
"I can take care of both these little fellows."
"I'm older than Wobbie Weed," said Wal-
ter—"a whole month older; I can take care
of Wobbie."

"That will not do; that is not what I
mean," said Mrs. Abbott.
The boys looked their surprise.

"Each boy must take care of a boy, but
that boy must be himself," said Mrs. Abbott.
"Gwallow!" said Walter; "cuse me,
mamma, dear, I forgot."

"Each boy must take care of himself all
the time, and be careful not to forget," said
Mrs. Abbott.

"Dear me! how can we?" said Johnny,
looking quite blank.

"Each boy must see that his boy is kind
and good; that he is, in short, a manly boy.
What sort of a boy is a manly boy?" asked
Mrs. Abbott.

The Sunday School.

FOURTH QUARTER, LESSON IV.
Temperance Lesson,
Sunday, October 29
1 Cor. 8: 1-13.

REV. W. O. HOLWAY, N. Y. N.

ABSTINENCE FOR THE SAKE OF OTHERS.

I. The Lesson Introduced.

1. GOSPEL TEXT: "For then that are strong ought to bear the infirmities of the weak, and not to please themselves." (Rom. 15: 1.)

2. BIBLE READINGS: Monday 1 Cor. 8: 1-13; Tuesday 1 Cor. 8: 1-13; Wednesday 1 Cor. 8: 1-13; Thursday 1 Cor. 8: 1-13; Friday 1 Cor. 8: 1-13; Saturday 1 Cor. 8: 1-13; Sunday 1 Cor. 8: 1-13.

II. The Lesson Paraphrased.

Among the questions submitted to Paul by the church of Corinth was the practical one concerning the eating of meat that had been offered to idols. He concludes that, being Christians, they all had "knowledge"—that there could be no real pollution in so eating—but reminds them that this knowledge fosters spiritual pride, whereas love is the true upholder of the church. Knowledge without love is a species of ignorance, whereas love leads the way to a true knowledge of God and secures His approbation. Those among their number, then, who knew that idols were mere nothing, and that there was but one God, the Father, and one Lord Jesus Christ, might personally act accordingly with reference to these meats, so far as their conscience was concerned; but they must guard lest their liberty in this matter prove a stumbling-block to a less-enlightened brother and lead him to commit an act against his conscience by partaking of these meats. If, for instance, one of these weaker brethren should see them feasting in an idol temple and should thus be emboldened to do likewise in spite of a protesting conscience, they could not fall back on their superior knowledge by way of defense, if their weak brother should perish for whom Christ died. To wound the weak conscience of a brother is not only to sin against him, but also to sin against Christ. The Apostle claimed to have "knowledge," but he nobly declared that he for one "would never touch such again while the world lasted rather than be guilty of putting a fatal difficulty in a brother's path."

III. The Lesson Explained.

1. Touching things offered unto idols (R. V., "concerning things sacrificed to idols")—those portions of the animal food in service which were not laid on the altar and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts held in the temples (verse 10) or in private houses; sometimes sold in the markets. Christians were thus in constant danger of meeting with such remnants. Partaking of them was an abomination among the Jews, and was forbidden by the apostles and elders assembled at Jerusalem (A. V.). We know that all have knowledge. "These things were not to be regarded as real food. Admission into the Christian Church brought with it a vast amount of spiritual, and even intellectual, enlightenment. I do not undertake to teach you as men destitute of knowledge. We all know that Christians, by virtue of their fellowship with Christ, possess knowledge, but it is not upon their knowledge that they are to rely. I show you a more excellent way." (Cambridge Bible.) Knowledge puffeth up—makes one conceited. Charity (R. V., "love") edifieth.—The one puts up his possessor, the other builds up a weak brother.

2. If any man thinketh that he knoweth—If he have this conceit of knowledge and is destitute of love. Knoweth nothing yet (R. V., "not yet") as he ought to know.—It is not what we know, but how we know, which includes all real knowledge. The greatest of modern philosophers and the greatest of modern historians—Humboldt and Niebuhr—were both eminently humble men. So, too, you will find the real talent among mechanics is generally united to great humility. Where the persons you would wish to be puffed up by knowledge are those who have a few religious maxims and a few shallow religious doctrines." (F. W. Robertson.)

3. If any man love (R. V., "loveth") God, the same is known of him.—"The sense seems to be: There is no true and real knowledge which is not connected with love to God. This will prompt a man to love his brethren, and will lead him to promote their happiness. A man's love, therefore, is not to be regulated by men's knowledge, but the grand principle is love to God and love to man. Love edifies, love promotes happiness, love will prompt to what is right; and love will secure the approbation of God." (Barnes.)

4. We know that an idol is nothing (R. V., "we know that the idols of the heathen [idols] are not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols worship devils, the Apostle himself asserts (chap. 10: 20); but that is no contradiction to the present sentence, which asserts that the devils imagined by them, Jupiter, Apollo, etc., have absolutely no existence. Of that subtle power which, under the guise of these devils, the nations, he here says nothing" (A. V.). There is none other God (R. V., "there is no God") but one—a cardinal truth in both the Jewish and Christian faith.

5. Though there be that are called gods.—In heaven—earth.—The Apostle does not say there are many gods, but only that the gods of the heathen are devils (Cambridge Bible). To us—"It is emphatic. One God the Father.—The expression 'the Father' indicates that which Christians have in God. The heathen have no father in this sense. 'God has become a Father to Christians only by adoption' (Nander). Of whom are all things and we in him.—How the Fountain and Source of all things; we are formed for him, and he will lead us to Himself. One Lord Jesus Christ.—Notice the 'one God' opposed to 'many gods' and 'one Lord' to 'many lords' (A. V.). By whom (R. V., "through whom") are all things and we by him (R. V., "and we through him").—"God the Son, the Eternal Word or Reason of the Father, is the Agent by whom He works in the creation, preservation, redemption, regeneration of all things" (Cambridge Bible). The expression will apply either to our original creation or to our hopes of heaven, as being 'by Him' (Barnes).

7. Howbeit there is not in every man that knowledge (R. V., "howbeit in all men there is not that knowledge").—"Though to us who 'have knowledge' all meats are indifferent, yet 'this knowledge is not in all' in the same degree as we have it" (J. F. and B.). Some with conscience of the idol unto this hour eat it (R. V., "some being used until now to the idol, eat").—"We must understand the passage as referring to Gentile converts, who by long habit had become so accustomed to the idea of the personality of the idol that they could not shake it off. Many of the heresies of the early times were due to these inevitable propensities, as is also the belief in magic and witchcraft, which in all nations has long survived their conversion to Christianity" (Cambridge Bible). Their conscience being weak is defiled.—"Here, then, is an ignorant, mistaken, ill-formed conscience; and yet, he goes on to tell them that this conscience so ill-formed yet binds the possessor of it. For example, there could be no harm in eating the flesh of an idol; for, as we are bound to respect the conscience of the weak, it is impossible for it to have the correct positive element by being offered to that which is a positive and absolute negation. And yet if any man thought it wrong to eat such flesh, to him it was wrong; for in that act there would be a deliberate act of transgression—a deliberate preference of that which was mere enjoyment to that which was apparently, though it may be only apparently, sanctioned by the law of God. And so it follows with it all the disobedience, all the guilt, and all the misery which belong to the doing of an act altogether wrong; or, as St. Paul expresses it, the conscience would be defiled" (F. W. Robertson).

8. Meat commendeth us not (R. V., "we commend") to God.—"The spiritual is Religion is of a deeper and more spiritual nature than a mere regard to circumstances like these. God looks at the heart. He regards the motives, the thoughts, the moral actions of men. The mere circumstance of eating meat or abstaining from it cannot make a man better or worse in the sight of a holy God" (Barnes).

9. Take heed lest... this liberty of yours become a stumbling-block.—"An occasion to sin by awakening an inclination to imitate conduct that is in conflict with conscience" (Killing). "Under ordinary circumstances we have a right to act upon our rational convictions. But this right has its limits. We are bound to respect the scruples of the consciences, though perhaps unenlightened, men. The perceptions of such persons may be far from clear, but their motives are pure and worthy of respect" (Cambridge Bible).

10. If any man—any weak brother. See those which have knowledge.—"The words seem to imply that the weak brother is aware of this, and looks upon these as such" (A. V.). Sit (R. V., "sitting") at meat in the idol's temple.—"St. Paul would seem here to be putting an extreme case. He supposes the more enlightened believer to have carried his views of the non-existence of idols to their utmost possible limits, and to have seated himself in the idol temple, and have partaken of the food which to his eyes is as fit for food as any other, if it be partaken of with thanksgiving" (Cambridge Bible).

11. Through thy knowledge shall the weak brother perish (R. V., "but his 'weakness' is perished").—"This is a warning 'knowledge'—'the liberty' which results from it, may ruin the soul of a weak brother. For whom (R. V., "for whose sake") Christ died?—"The argument is that we should not do anything that would tend to frustrate the work of Christ, that would render the shedding of His blood vain. The possibility of doing this is urged; and that possibility should deter us from a course of conduct that might have this tendency. It is an appeal drawn from the deep and tender love, the sufferings and the dying groans of the Son of God. If He endureth so much to save the soul, assuredly we should not pursue a course that would tend to destroy it" (Barnes).

12. When ye sin so against the brethren—R. V., "and thus sinning against the brethren." Wound their weak conscience.—R. V., "wounding their conscience when it is weak."—"It aggravates the cruelty of the act that it is committed on the weak, just as if one were to strike an invalid" (J. F. and B.). Ye sin against Christ.—"Here is where the act culminates, and exhibits its exceeding guiltiness. In what way this is done is shown in the previous chapter. It is the sinning against the love, the sufferings and the dying groans of the Son of God. If He endureth so much to save the soul, assuredly we should not pursue a course that would tend to destroy it" (Barnes).

13. Wherefore—"fervid expression of his own resolution consequent on these considerations, by way of an example to them" (A. V.). If I must make my brother (R. V., "if I must lead him into sin")—"I will not lead him into sin while the world standeth" (R. V., "I will not let him fall forevermore").—"I order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh, in order not to be a stumbling-block to my brother" (J. F. and B.).

The whole teaching of the lesson may be directed so as to enforce voluntary abstinence from intoxicating drinks for the sake of others. For example, there is a man who enjoys a moderate use of beer or wine. He thinks it is a help to him physically. I say, not true, but of the Lord's will will not foster in him an uncontrollable appetite. His own conscience does not accuse him in the matter. He finds nothing in the teachings of Christ (we put the extreme case as we once heard of from a sincere believer) to restrain him, and he feels that total abstinence is a guilty of a good many exaggerated statements. Is he free, as a Christian, to indulge? We answer, No! A thousand times, No! For there is a social as well as an individual conscience—"a conscience," I say, not true, but of the Lord's will will not foster in him an uncontrollable appetite. His own conscience does not accuse him in the matter. 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A SPECIAL OFFER —TO— New Subscribers FOR THE YEAR 1894.

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Review of the Week.

Tuesday, October 10.

- Four thousand mill hands at Olneyville, R. I., quit work.
- Continuation of the Williams College centennial celebration.
- New Orleans raises \$75,000 for the Gulf storm sufferers.
- Eight lives lost by the capsizing of a fishing craft on Lake Superior.
- Nearly 600,000 paid admissions at the World's Fair yesterday—Chicago's Day; the last dollar of the Fair's big debt wiped out.
- The Fall River ministers have a hearing before the board of aldermen concerning the enforcement of the liquor law.
- Rev. F. H. Sheffield, of Westley, R. I., who killed his five-year-old daughter, adjudged to be insane.
- Emma Goldman, the New York anarchist, found guilty.
- Continuous long-distance telephone service now established between this city and Milwaukee—a distance of 1,300.

Wednesday, October 11.

- The American Board opens its 84th annual session at Worcester.
- Nashua establishes an emergency hospital.
- A number of public bequests in the will of the late Elizabeth C. Jewett—among them, gifts to Mount Holyoke Seminary, Wellesley College, Phillips Academy, and the American Board.
- President Peixoto, of Brazil, buys torpedo boats in Europe.
- Death of Prof. George Prentice, of Wesleyan University.
- The House passes the Tucker bill for the repeal of the Federal Election law.
- Another great day at the World's Fair; over 700,000 paid admissions.
- Eight persons killed in an accident on the Pittsburgh, Fort Wayne & Chicago road, in Indiana.
- Both De Lesseps and Bismarck improving in health.
- Death of William Smith, LL. D., the English classical scholar and writer.

Thursday, October 12.

- Two Providence banking-houses suspend—Wilbur, Jackson & Co., and Sheldon & Binney.
- The continuous session to force silver repeal began in the Senate; the House debates Chilean exclusion.
- The restoration of the monarchy in Brazil being agitated.
- One hundred fresh cases of cholera in St. Petersburg in two days; the disease abating somewhat in the provinces.
- The Lake Mohonk Indian Conference in session.
- English mine owners taking back their men to save them from starvation.
- Hon. Frank Jones dropped from the Boston & Maine board of directors.
- Five Princeton students expelled for hazing, and five suspended.

Friday, October 13.

- Another cyclone raging along the Southern coast.
- The continuous session of the Senate comes to an end; no quorum present.
- Rev. Dr. Daniels, of New York, to succeed Rev. Dr. Aiden as secretary of the American Board; Missionary Noyes recommended for appointment; three members of the Prudential Committee resign.
- The Earl of Elgin appointed viceroy of India.
- The World's Fair to remain open through November if the weather continues good.
- Stout City, Ia., loses half a million's worth of property by fire.
- Renewed fighting between the insurgent squadron and forts at Rio Janeiro.
- Rev. Dr. Parker, of the City Temple, London, attacks the Established Church because one of its clergy was refused permission to address a temperance meeting in the Temple.
- Sixty thousand miners in England return to work at the old rate; the owners besien.

Saturday, October 14.

- Collision of two special excursion trains on the Michigan Central, at Jackson; 12 persons killed, 20 injured, five of them fatally.
- The Russian fleet enthusiastically received at Toulon, France.
- The conviction and suspension of Prof. H. P. Smith for heresy sustained by the Presbyterian Synod at Cincinnati.
- The "Vigilant" saves the international cup by beating the "Valkyrie" three times.
- The Union Pacific road and all of its sub-divisions and branches placed in the hands of receivers.
- The American Board adjourns, to meet next year in Madison, Wis.
- The Senate again struggling with the Repeal Bill.
- The worst storm for ten years on the Great Lakes; one vessel goes down with 18 persons.
- Cries of "Long live Russia!" "Long live the Czar!" heard in the streets of Toulon.
- A conference of 31 Moorish tribes decide on a war of extermination against the Spaniards in Morocco.
- Beverly celebrating the 225th anniversary of its incorporation as a town.
- Over 2,100,000 visitors to the World's Fair last week.
- Rev. W. Houston, of the Pitts St. Mission in this city, stabbed by James McDermott, one of the regular attendants at the mission.
- Death of Hon. David H. Rice, a member of Gov. Russell's council.
- New Jersey ministers preach against the race track, and Brooklyn ministers denounce prize fights.

ATCHISON, TOPEKA & SANTA FE RAILROAD COMPANY.—Holders of the \$7,000,000 Atchison guarantee fund mortgage 6 per cent. notes are notified by advertisement today that they now have the privilege of extending the same for five years with the same interest and security, and can receive for such extension a cash commission of 5 per cent., paid Nov. 1 to such holders as signify their assent on or before Oct. 25. Holders of notes not accepting the extension proposition will be paid in full Nov. 1 by a syndicate that will extend the notes. Holders are asked to promptly communicate their wishes to President Reinhart, 95 Milk Street, Boston.

A New Photographic Studio.
Mr. A. N. Hardy, the well-known Boston photographer, has recently remodeled the upper part of the building at No. 325 Washington St., converting it into an ideal photographic studio, commodious, well lighted and fitted with all the modern appliances.

The new studio is in the business centre of the city, being opposite R. H. White & Co. The elevator service from the street floor will be especially appreciated by patrons.

The development of shape and decoration in china and glass is remarkable. It is the result partly of refinement of taste, but more the progressive reduction by new inventions in labor and fuel saving methods which the pottery industry has achieved. Jones, McDuffie & Stratton have now on exhibition duplicates of many of the marvels on view in the World's Fair in English, French and German.

Messrs. W. A. Wilde & Co., Boston, have just issued "Pelouzet's Select Notes" for 1894. It is Dr. Pelouzet's 20th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive and convincing manner, from both spiritual and practical standpoints.

MASON AND HAMLEN VICTORIOUS AT CHICAGO.
The official report of the World's Fair Awards states that Mason and Hamlen, of Boston, have taken highest honors on both pianos and organs.

"I'm so nervous"—before taking Hood's Sarsaparilla. "I'm so well"—after taking Hood's. Moral—"Be sure to get Hood's."

The Conferences.

[See also Page 7.]

NEW ENGLAND CONFERENCE.

Boston District.
Boston Preachers' Meeting.—Rev. Geo. W. Mansfield presided. Devotions were conducted by Rev. John Peterson. Bro. Noyes, Portuguese missionary from Lowell, spoke briefly of his religious experience and present work. Drs. Clark and Chas. F. Rice were appointed to take suitable action regarding the death of Dr. Geo. Prentice. A memorial service for Rev. E. P. King and Dr. Prentice was appointed the order of the day for Oct. 30. Mrs. Von Finkelslein Monford gave a thrilling address. Dr. James Boyd Brady, of People's Church, was introduced.

People's Church.—Dr. Brady was well received by large and enthusiastic audiences at the commencement of his pastorate with the People's Church last Sunday. At the morning service President Warren, Dr. Ferris Rev. E. P. Winter, and Dr. Charles Parkhurst were present and assisted in the service. Dr. Brady preached an able, eloquent and fitting sermon from "Woe is me if I preach not the Gospel." In the evening he preached on "Our Great Life Race." Dr. Brady made a very favorable impression at both services.

Franklin.—A very largely-attended service was held Oct. 8, in memory of the late Rev. E. P. King. Rev. W. S. Jagger, the pastor, preached a tender and appropriate sermon from Rev. 21:25: "No night there." Many flowers sent by loving friends showed affectionate regard. Two persons rose for prayers at the evening service. People and pastor are very hopeful.

Worcester.—The two great events of the week have been the address—strong, eloquent and deeply impressive—of Rev. Dr. Buckley before our Social Union on "Evangelical Religion in America: As It Was, As It Is, and As It Should Be," and the annual meeting of the American Board. Dr. Buckley in realistic (which, to some who heard him, seemed pessimistic) terms portrayed the customs, habits and experiences of our forefathers as compared with our own, and then threw the horoscope of the future in somewhat Bembereid colors, but which was near enough to the truth to awaken serious thought and personal examination. The American Board, as all persons will be aware when this is read, reversed its long-time action, and though protesting against the charge of change, has undoubtedly admitted the camel's head. Said the editor of one of our papers: "Well, they've given us fellows another chance," and that will be the general conclusion. It was a veritable Waterloo for the conservatives. The debate on Thursday

morning furnished splendid specimens of forensic power—an ex-Methodist and ex-Baptist sharing the honors. Another ex-Methodist was elected to membership in the Board. Are the foundations being removed?

North Boston District.
Broadway, Somerville.—The labors of the evangelist, Rev. J. H. Weber, at this church are securing excellent results. Large congregations attend every service, and on Sunday evenings many go away not being able to gain admission. The meeting in Odd Fellows' Hall last Sunday at 3.30 p. m., for men only was crowded, and a profound impression was made by an able and most searching address. The names of a large number of people have been taken as seekers of salvation, and some very clear conversions have been secured; but it is apparent that the work is only just begun. Rev. F. K. Stratton, pastor.

Fitchburg.—Rev. G. S. Butters resumed his Sunday evening lectures the fourth Sunday evening in September. His popularity is such that the church is not large enough to accommodate all those who desire to hear these interesting and helpful lectures. Sunday evening, Oct. 8, many went away, unable to secure seats, and at the after meeting seven rose for prayers. During the summer the League began holding open-air services at Fallow Park, a growing section in the northern part of the city. Mr. C. W. Ayer has just completed a house at the Park, and has set apart one room for religious services, and this room was recently dedicated by the pastor. Meetings are held there every Sunday afternoon, and a leader has been appointed and class established. The Epworth League and Sunday-school, jointly, have purchased a very fine Haines grand piano.

Watertown.—The official board generously granted the pastor, Rev. J. Wear Dearborn, a two weeks' leave of absence and presented him a sum of money sufficient for a trip to the World's Fair.

Lowell.—Mr. Joseph V. M. Noye, a Portuguese young man converted sixteen months ago, has opened miss on services among his own people with gratifying success. There are about 700 Portuguese in the city. The work is under the auspices of Central Church.

Cochituate.—The pastor, Rev. Joseph Candlin, has been sick for four weeks with inflammatory rheumatism. Neighboring pastors have supplied his pulpit. Last Sunday Rev. Alfred Noon, of Boston, was with the church and rendered effective service. Bro. Candlin is slightly better now.

Lynn District.
East Boston, Saratoga St.—The pastor, Rev. W. I. Haven, begins special revival meetings on Wednesday of this week.

Wakefield.—The pastor, Rev. A. H. Herick, rejoices in the co-operation of earnest men and women. Last week revival meetings were held continuously (except Saturday) with good interest. Sermons were preached by the pastor, and by resident Methodist ministers, Rev. J. H. Thompson and Rev. Dr. D. O. Keeney. Prayer-meetings were held, and the services of the week concluded with a largely-attended general class meeting. On Sunday, Oct. 15, the subjects presented from the pulpit were of special solemnity; and in the evening, after a sermon on the text, "Ye must be born again," two adults deliberately and earnestly sought the pardon of sin. This week the pastor is assisted on three evenings by Revs. C. E. Davis, E. P. Herrick, and Geo. W. Mansfield.

Springfield District.
Ware.—Six thousand dollars—two-thirds of the amount required—have been subscribed toward the erection of a new church edifice, but building will be delayed until spring. A revival spirit prevails, resulting in six conversions in the last two weeks. Meetings are held in the church auditorium, in charge of the young men's praying band. Rev. A. M. Osgood, pastor.

VERMONT CONFERENCE.

St. Albans District.
Enochburg Falls.—Rev. Dr. Smith, the new president of our Conference Seminary, occupied the pulpit Sabbath, Oct. 1. This was his first visit to our district.

Waterbury.—Rev. H. A. Spencer gave an address at the church Monday evening on education. He is to be congratulated on having another son commence the work of public ministry. Our educated children will find open doors for happy usefulness everywhere.

Stones.—Rev. G. A. Emery and wife have been enjoying visits among former parishioners. He preached here Oct. 1.

Bakersfield.—Rev. G. L. Story, at the Congregational church, Sept. 29, gave an interesting account of his visit to St. Louis and the World's Sunday-school Convention. At the Methodist Church, Oct. 1, he gave a description of the Jewish Tabernacle, with illustrations.

Waterbury Centre.—The Preachers' Meeting of St. Albans District will be held at this place Nov. 6-8.

St. Albans.—Mrs. C. Temple, treasurer of W. F. M. S., reports increase in receipts over last year at this place. The auxiliary raised \$37.10; the young ladies' society, \$28.75; the "Buds of Promise," \$20. The young men of this charge presented a fine offertory at the last service, Rev. R. L. Bruce, one evening last week.

Epworth League.—At the second annual meeting of the Conference League, Rev. R. L. Bruce preached the convention sermon. Revs. F. W. Hamblin and R. L. Nanton gave addresses. Miss Eva Burleigh, of Waterbury, gave a paper on "Epworthians' Duty." "The Possibilities of Our Conference Organization" were presented by Rev. L. C. Sherburne. "How to Get Most out of Cabinet Work" was set forth by E. F. Harvey, of St. Albans.

Milton.—The Willing Workers at West Milton will devote their money to the purchase of a new organ for the church.

Morrisville.—Miss Ellen Patten was recently married to Mr. Cornell, of Cambridge. The Sabbath-school and church resolved ever to gratefully remember her loving work among them, and to pray that wherever her lot be cast she will be of like help and Master give her of His richest blessings.

Colchester.—Rev. M. Barney exchanged pulpits last Sunday with Rev. A. O. Holbrook of the Congregational Church.

St. Johnsbury District.
Barton.—This church has been made the recipient of a legacy of \$1,000 from a resident of the town, who bequeathed to the two religious societies of the place specific sums for church use.

Williamstown.—The society at this place has purchased some additional land in the rear of the parsonage, thus making the site much more desirable.

St. Johnsbury.—The Epworth League recently enjoyed a social at the parsonage, the literary exercises consisting of music and the "Epworth Wheel," which were greatly enjoyed by all present.

Hardwick.—Charles W. Worthen, the son of Rev. H. W. Worthen, D. D., having received the degree of M. D. from the Medical department of the U. V. M., has recently entered the Medical College at Chicago for another course of study. Will those proposing to attend the Preachers' Meeting at this place please write Bro. Worthen whether they intend coming by team or public conveyance?

Cabot.—Sister Ella C. Elmer, of this place, is doing very efficient work for the W. F. M. S. in different places on the district, her addresses receiving high praise from the local papers. We have no need to go outside our own borders when we seek speakers for such occasions.

Plainfield.—Oct. 11, Mrs. J. O. Sherburne, of Cabot, organized a local W. F. M. S. society. Pastor Farrow has spent ten days at the Fair, and is now telling his people concerning his impressions of the "White City." The King's Daughters have prepared five rooms at the parsonage. A mile-box sociable recently added \$10 to the missionary fund. Bro. Perry, the Sunday-school superintendent at this place, has been continuing in this position for thirty-nine and one-half years, and looks good for twenty-five years more.

Newport Centre.—Rev. S. G. Lewis has been giving addresses before the Epworth League of several churches on the district.

Rockland District.
Union.—Evangelist J. C. Davis has been secured and will begin a series of union evangelistic meetings Sunday, Oct. 22. Mr. Davis is spoken of as a Christian worker of wide experience and highly approved wherever he has labored. He has been preaching from a Gospel Carriage in the streets of Chicago during the summer, under the management of Mr. D. L. Moody. The Congregationalists and Methodists join the forces in this campaign for souls. It is hoped that great spiritual results may be achieved, both in the strengthening of believers and in the salvation of the lost and perishing.

Randolph.—Two conversions and two backsliders resurrected recently. Congregations are reported increasing and the membership of the church greatly quickened. Rev. J. L. Folson leads this host.

Belfast.—A course of lectures is being arranged. The Epworth League has the matter in hand. The first lecture will be delivered soon. We have not learned the names of the lecturers.

Quaking.—Rev. W. B. Greenlaw is doing his utmost for a forward movement among this people. He is doing good in maintaining the interest in the use of the ordinary means of grace. Recently the interior of the church was so closely interwoven with the great spiritual results may be achieved, both in the strengthening of believers and in the salvation of the lost and perishing.

W. F. M. Society.
A social gathering opened the annual meeting of the New England Branch of the Woman's Foreign Missionary Society on Tuesday evening, Oct. 10, at Lynn. St. Paul's Methodist Church was tastefully dressed with flowers, and much interest was given to the occasion by the presence of the presiding officer, Dr. J. O. Knowles, the pastor, Rev. L. W. Staples, Rev. L. P. Causey, Rev. J. F. Allen and Rev. T. B. Smith, and by their words of appreciation and encouragement.

The prayer, always a benediction, was offered by Rev. Dr. Clark. The cheerful, earnest welcome given by Mrs. Staples, the hospitable homes opened, and the bounteous tables spread for the large number of delegates and visitors, gave an early assurance of a profitable meeting, to which Mrs. Parkhurst made grateful reference at the beginning of the business session.

The special devotional exercises preceding the sessions were conducted by delegates from each of the New England States, and were seasons of helpfulness through the busy days. No record can adequately give the visible results which were only touched upon by the faithful corresponding secretary, Mrs. L. A. Alderman; and as one heard her call for congratulations on the successes and victories which have rewarded the workers in heathen lands, one longed for a clarion-voiced order to more fully reveal them to the large audience of earnest hearers. Referring to the work in Japan, Mrs. Alderman said that a growing opposition on the part of the governing classes to those whose influence means the overthrow of religious systems—brought with age and nations to us, is not strange, and that it sometimes manifests itself in endangering outbreaks; and yet Christianity has been striking its roots deeper, despite any adverse circumstances, as interesting details of work at the various mission stations there have proven. In Korea the work has been too large for Mrs. Scranton and Miss Paine; the latter is already acquiring the language and is at work. The North China field is an important part of the work of the N. E. Branch, mention being made of the crowded school of 54 girls at Tsing Hwa, and of medical work. Dr. Hopkins became a helper indeed after the suspension of the work of Dr. Terry. The Peking school has a fine record. Incidents were given concerning Mrs. Gamewell's training school as well as the abundant and successful medical work, in which, while physical

suffering is relieved, many hearts for the first time bear the Great Physician. Of India a volume could be written, in which one would record the enthusiasm of Miss Knowles on the possibilities of the work in Calcutta; the interesting schools in which this Branch is concerned at Hyderabad; the letters from Madras replete with assurances of success; and the magnitude of the work done by this Society in the two Conferences, which can be more fully appreciated by the fact that there are more than 1,200 girls in boarding schools, 10,000 in day schools, and 40,000 in Sunday-schools. The prosperous school in Bulgaria; the Bible woman in Mexico City, a "living epistle"; the year of blessing which the school at Pachuca has enjoyed, where some of the scholarship girls assist in good work; the work in South America, at Lima, at Buenos Ayres, and particularly that at Montevideo, have all spoken of quite at length.

The report of the home secretary showed satisfactory results from the new plans adopted. By these Miss Gushman has awakened enthusiasm throughout the Branch, of which each one of the Conference secretaries spoke in one way or another. Sixty-seven new auxiliaries have been organized, the new Quarterly has been appreciated, and over \$1,000 paid in to the contingent fund. The distribution of free mile-boxes, the free work of the itineraries speakers—Mrs. Stevens, Miss Sparks, Miss Baker, Miss Harvey and others—have stimulated to greater efforts in auxiliaries and district meetings. A number of organs have been sent to Peking, and a large box of silk bags containing the report of the Branch, and other special mention was made of the courtesy and the assistance given in many ways by Dr. Parkhurst, editor of Zion's Herald.

The report of Mrs. Lucie F. Harrison for the "Little Light-Bearers," and that of Miss Nichols for the depot of supplies, were indicative of loving service rewarded.

The sum of \$32,000 was appropriated to the work for another year. A revision of by-laws was submitted, and after careful consideration adopted. A vote was passed that Conference treasurers should be appointed to lessen the labors of the Branch treasurer.

A memorial service was held on Wednesday, in which Rev. Dr. C. S. Rogers paid a tribute to the memory of Mrs. W. F. Warren, the loss of whose presence has weighed heavily in coming up to this autumn gathering. He spoke of the lessons of charity, large-heartedness, her culture, her wisdom, and then of the delightful atmosphere of her home—all these as illustrated in her beautiful character, and one whose value this Society could never cease to appreciate. Mrs. W. F. Ramsey presented a paper, prepared by Dr. Ramsey, as a tribute to Mrs. Silas Pearce, so long a loyal, useful worker in the Branch.

Dr. Wm. Butler gave a thrilling address upon what he called the birthday of the Woman's Foreign Missionary Society, while he related some of the marvelous events of the closing life of the last Great Mogul at Delhi, India, with which the beginnings of the great missionary work of Methodism in India are so closely interwoven. To see and hear this hero in missionary enterprise is a privilege long to be remembered, and on this occasion the old-time vigor, so sadly missed of late, seemed to have returned.

Miss Mary A. Danforth, from Nagoya, Japan, gave an address upon her experience in overcoming something of the prejudice; her school of 30 has increased to 70 pupils. Her descriptions of some of the strange customs were very pleasingly told. She spoke, also, of the persecutions of the Japanese in 1850, when a mass meeting of eight thousand people was held with the published purpose of destroying mission work, and when they were not allowed to leave the city without permission of the government. Her description of the earthquake of 1891, in which 10,000 persons were destroyed in almost a moment (twenty Japanese girls clinging in terror to these two lady missionaries), was a graphic picture of what must have been an event to thoroughly test the comfort and refuge found in the Christian God. Eve through these almost unprecedented trials Miss Danforth testified to the fact that it pays to work among the women of Japan even at such fearful costs.

Dr. N. S. Hopkins was introduced and spoke upon the medical work in China, and of some of her curious methods in treating. He said the medical work and the evangelist work went hand in hand, and he gave some interesting details of his own work which was scattered over a large territory. He said, in closing, that after his experiences he would now from choice work in China rather than at home.

Mrs. J. M. Durrell gave some profitable illustrations of some of the difficulties which hinder successful missionary work at home. Mrs. Harrison conducted a very enjoyable

children's hour, and Miss Gushman led in a young ladies' service, assisted by Miss Danforth, Miss Harvey, and others. In both of which there were many pleasing features.

The meeting closed with a Scripture lesson, an earnest prayer for greater consecration to the service of the Master, and the benediction pronounced by Rev. T. B. Smith.

C. A. R.

MATRICATION DAY.

The exercises connected with Matriculation Day at the School of Theology of Boston University occurred on the 11th inst. There was an unusually large attendance, called together to hear the address of President Thiel, of Atlanta, Ga. Dean Buell happily introduced the speaker, referring to him as an eminently successful and useful alumnus of the School of Theology, now at the head of the most generously endowed theological school connected with our denomination. We regret that we are able to give but a limited abstract of his admirable and impressive address.

After simply announcing his theme, which was drawn from the words of the Apostle, "Among whom ye shine as lights in the world, holding forth the word of life," he opened and elaborated the thought that the grasp of one's self in personality was the first requisite for a preacher. The preacher must know himself, must have root in himself, must be conscious of his own separate and distinct mission in the world, before he can make of himself the workman he should. With many forcible illustrations and well-considered quotations he emphasized the value of this true self-consciousness. He then added the thought that this personality must be shot through with light and shine with the eternal radiance, as the mist shines through which the sun's rays penetrate. In coming to the idea of the message for which the preacher was to develop a luminous personality, he spoke certain words of warning concerning the peril of an academic course to the preacher. While a preacher was to hold the truth himself before he held it forth, he must be of self-culture simply, and beware of becoming a ritualist entangled in the form, of being a mere teacher of ethics, an Epicurean and not a Chrysostom, or of becoming only a dogmatist, stifled in the creeds of his own construction. As a preacher he was to hold forth that he might hold it forth, never in a selfish way for his own gratification, advancement or honor. And the preacher must hold forth not these acquired truths, valuable as they might be, but life. Life was the preacher's one end and aim—not instruction, not organization, but life. He was to bring life where life was not, to awake souls from the dead that they might live.

He then showed how all the curriculum of the schools, all culture, in ethics, in dogma, in exegesis, in criticism, could be used to hold forth life; how each was charged with life and had life-giving virtue. Before he concluded he spoke of the fact that this message of the preacher was for society, for the changing of its false conditions and the reform of its errors. And yet he brought home the truth that really the word was for individuals, some one, some brother in danger, who must be rescued.

With a finished exhortation to the preacher to lead souls in where the living Christ was not, by the outward and symbolical, but revealed by the light shining through Him from the throne, he brought to a conclusion an address to which such a brief abstract can do scant justice. It was an address full of careful thought and of felicitous diction, showing wide reading and earnest meditation, and above all an address that was itself a message of life, throbbing with energy and blessed of the Divine Spirit.

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GOLD FUND NOTES.

Atchison, Topeka and Santa Fe Railroad Company:

THE GUARANTEE FUND MORTGAGE SIX PER CENT. NOTES of the Atchison Company, issued November 1, 1888, with a cash commission of \$3,000,000 (and of which the company acquired since their issue \$2,000,000, leaving \$1,000,000 outstanding and in the hands of yourselves), are upon an underlying lien to the GENERAL MORTGAGE FUND FOUR PER CENT. GOLD BOND INDEBTURE of the Company, dated October 1, 1888, which originated with the Financial Reconstruction of the Company, under which, as well, provision was made for the redemption by the Union Trust Company of New York, as Trustee, of GENERAL MORTGAGE FUND FOUR PER CENT. GOLD BONDS of an equal amount of such bonds, \$500,000, to provide for the ultimate retirement of the GUARANTEE FUND NOTES.

The Directors of the Atchison Company believe it to be advantageous to the Company to defer retirement of the GUARANTEE FUND NOTES five years, or until November 1, 1893, the GENERAL MORTGAGE FUND FOUR PER CENT. GOLD BONDS reserved remaining with the Trustee until required for purposes of such retirement.

The Company now offers to the holders of the GUARANTEE FUND MORTGAGE SIX PER CENT. NOTES the right of such extension at par, with a cash commission of five per cent., to be paid by the Company on November 1, 1893, to such holders as will signify their assent to, or before October 25th instant.

The principal and interest of the extended Guarantee Fund Notes will be payable in gold.

The NOTES of those holders who have not assented to extension by Oct. 25th instant will be acquired and paid for in full on Nov. 1st, by a syndicate who will extend the NOTES for the period above stated.

Holders are respectfully asked to promptly communicate their wishes in writing to J. W. KEINHART, PRESIDENT, 26 Milk St., Boston.

Those who assent will be notified when to present their NOTES to the office of the Company for redemption, affixing of new coupon sheets, and receipt of cash premium, payable November 1.

By order of the Board of Directors,
GEORGE C. MAGOUN, Chairman.
J. W. KEINHART, President.

children's hour, and Miss Gushman led in a young ladies' service, assisted by Miss Danforth, Miss Harvey, and others. In both of which there were many pleasing features.

The meeting closed with a Scripture lesson, an earnest prayer for greater consecration to the service of the Master, and the benediction pronounced by Rev. T. B. Smith.

C. A. R.

MATRICATION DAY.

The exercises connected with Matriculation Day at the School of Theology of Boston University occurred on the 11th inst. There was an unusually large attendance, called together to hear the address of President Thiel, of Atlanta, Ga. Dean Buell happily introduced the speaker, referring to him as an eminently successful and useful alumnus of the School of Theology, now at the head of the most generously endowed theological school connected with our denomination. We regret that we are able to give but a limited abstract of his admirable and impressive address.

After simply announcing his theme, which was drawn from the words of the Apostle, "Among whom ye shine as lights in the world, holding forth the word of life," he opened and elaborated the thought that the grasp of one's self in personality was the first requisite for a preacher. The preacher must know himself, must have